بسم الله الرحمان الرحيم | **In the name of God, Most Gracious, Most Merciful**

Scientific Tafsir of The Quran

Part 3 of 3 [Chapter 31 to 114]

Guidance for the Doers of Good
Hudan lil Muhsinin

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Introduction

The Quran does not require explanation in basic matters. However, there are verses containing profound thoughts and scientific signs, which I have deliberately addressed under the headings of *Remarks*.

I have organized a chapter (Surah) by dividing it into segments, sections, and paragraphs. This structure is inherent to the chapter; no verse has been moved from its original position.

I have included segment and section headings as well. These headings, along with the remarks, keep the reader's thoughts in context and facilitate rapid understanding.

The Quran as a whole is divided into three parts:

- **Part-1 (Chapter-2 to Chapter-9): Guidance for the Guards (Hudan lil Muttaqin)**:

  Part 1 (Chapters 2 to 9) guided the Guards (Al-Muttaqin) in establishing a

new Ummah (community) within the Religion of Abraham.

This part also identified the Home of Ummah (Darussalam), extending from Morocco to the Pamir Mountains, primarily encompassing Arabs and Persians.

In Part-1, chapter-3 to 9 is called “Furqan” (War Book). Islam was preached in the Home of Ummah by Prophet Muhammad (pbuh) and his immediate followers through the way of struggle and warfare (Jihad). They defeated the Taghuts (Powers), such as opposing Tribal Chiefs, Kings, and Emperors, within the Home of Ummah. And the freed people embraced Islam rapidly and willingly.

Now, this part (Part 1) provides guidance to the Guards (Al-Muttaqin) on maintaining Islam within the Home of Ummah.

- **Part-2 (Chapter-10 to Chapter-30) Guidance for Mankind (Hudan lil Nas)**:

  At the outset of **Part 2** (Chapters 10 to 30), the Quran shifts its focus from the Guards (Al-Muttaqin) to mankind (Nas). This part primarily addresses preaching

beyond the Home of Ummah (Darussalam / Morocco to the Pamirs), inviting the rest of humanity to accept Islam. It motivates them through logic, historical examples, scientific signs, warnings of punishment, and promises of rewards in both this life and the afterlife.

The part highlights saintly individuals (Sufis and Daees) as potential preachers. In practice, Islam was primarily spread beyond the Home of Ummah by them. [The preaching strategy is deliberately discussed in the Introductions of Part-2.]

- **Part-3 (Chapter 31 to 114) Guidance for Muhsinin (Doers of Good):**

  This **part** (Chapters 31 to 114) is intended for the Muhsinin (Doers of Good). Its purpose is to strengthen their faith, enhance their spirituality, and help them become better members of an Islamic society.

  A Muhsinin (Doer of Good) remains affiliated to the local mosque, supporting the Highest Islamic Leadership (Caliph or Highest Imam). He fulfills his role by paying Zakat.

  A key distinction between the Muttaqin (Guards) and the Muhsinin is that a

Muttaqi is oath-bound (Bay'ah) to the Highest Islamic leadership to fight for the cause of Islam, whereas a Muhsin is not bound by such an oath.

This part does not provide guidance on struggle and warfare (Jihad); instead, it prescribes measures and laws to strengthen Islamic families and societies, where the Islamic Leadership and the Guards (Al-Muttaqin) play the central role.

Color Code:

Blue: The Quran
Black: All other writings

Guidance for the Doers of Good
[Hudan lil Muhsinin]
Chapter-31 to Chapter-114

Chapter 31 [Luqman]

Highlight: Introducing Hudan lil Muhsinin [Guidance for the Doers of Good]

Introduction

At the outset, the chapter (Surah) identifies the *Muhsinin* (Doers of Good) and calls upon them to reject false concepts. It emphasizes their honor as the vicegerents of Allah and invites them to deepen their understanding of Him and His actions.

This Surah reiterates key teachings from Parts 1 and 2 of the Quran. In doing so, it makes this part (Part 3: Hudan lil Muhsinin) somewhat independent.

Flowchart

Section 1 [Verse 1-5]: Turning to Muhsinin (Doers of Good)
Section 2 [Verse 6-9]: Entertaining Narrations, Hadith and Sunnah (Main Discussion)

Section 3 [Verse 10-11]: Pairs / Double Helix DNA Molecule (Main Discussion)
Section 4 [Verse 12-19]: Advice of Luqman / Expected Conduct of a Muhsin (Doer of Good)
Section 5 [Verse 20-27]: Vicegerents of God
Section 6 [Verse 33-34]: Conclusion

Tafsir of the Surah

Section-1 of Chapter-31 **[Verse 1-5]: Turning to Muhsinin (Doers of Good)**

Alif, Lam, Mim; these are signs of the Wise Book, a Guide and a Mercy to *Muhsinin* (Doers of Good), those who establish Salat, and give Zakat, and they believe firmly the Hereafter. These are on the guidance from their Lord, and these are the ones who will prosper.

Remarks:

The above verses identify the Quran as a guide and mercy for the *Muhsinin* (Doers of Good). Thus, the focus of the Quran shifts from mankind (Nas) to the Muhsinin. Accordingly, the Part-3 of the Quran begins here, at Chapter 31, and is aptly named "Guidance for the Doers of Good" *(Hudan lil Muhsinin)*.

The overall Quran is divided in three Parts:

- Part-1 (Chapter 2 to 9): Guidance for the Guards (Hudan lil Muttaqin). It includes the War Book (Furqan).
- Part-2 (Chapter 10 to 30): Guidance for Mankind (Hudan lil Nas).
- Part-3 (Chapter 31 to 114): Guidance for the Doers of Good (Hudan lil Muhsinin).

Muhsinin

“Muhsin” (the singular form of "Muhsinin") comes from the root word “H-S-N,” which means “beautiful.”

Muhsinin are people who do Ahsaan (acts of benevolent help) for the highest Islamic leadership or Caliph (the Leader of the Muslim World).

“Muhsinin” is translated as “Doers of Good.”

One will subsequently find that the Muhsinin are the common Muslims of an Islamic society who support the Highest Islamic Leadership and pay him regular charity (Zakat).

For example, in 2020, the IRGC (Islamic Revolutionary Guard Corps) of Iran were considered Al-Muttaqin (the Guards), while other Muslims who support the highest Islamic leadership are regarded as Muhsinin.

Note:

1. The Highest Islamic Leadership / Caliph does not run government. He may preside over multiple countries, governed by kings, amirs, elected presidents, or prime ministers. Each country may have its own legislature, judiciary, government, national army, and other institutions.
2. A legislature is primarily required to create day-to-day laws, such as traffic laws, that are not given in the Quran. It also establishes national institutions and their regulations. However, it cannot replace or contradict the laws prescribed in the Quran. If the legislature of a country under the jurisdiction of the Highest Islamic Leadership deviates, he may dissolve it or remove it through jihad.

A Muhsin remains allied to the Imam of the local mosque (village or community mosque) as a means of maintaining allegiance to the Highest Islamic Leadership.

He attends the mosque whenever called by the Adhan and join the prayer. He also pays Zakat to the local mosque, which then forwards the Zakat to the Highest Islamic Leadership.

The Muhsinin engage in various good professions and have been promised great rewards in the Quran.

The main difference between Muttaqin (Guards) and Muhsinin (Doers of Good) is that the Muttaqin are oath (Bay’ah) bound to the Highest Islamic Leadership to fight for the cause of Islam, but Muhsinin are not oath bound.

A Muhsin may not have taken oath (Bay'ah) or may not have been permitted to do so because he may be a student, or a teacher, or a scientist, or an intellectual, or involved in a full time profession, or a slave, or serving in a national defense forces, or a vital government servant, or Islamic Leadership thinks him lack personal discipline, or Islamic Leadership thinks him physically or morally unfit, or Islamic Leadership determines that the organization of Al-Muttaqin does not currently require additional members in the organization of Al Muttaqin, and so on.

The Muttaqin are required to believe in all prophets and the revealed books, as stated in verses 2:2-4 of the Quran. But, the Muhsinin

are not explicitly called upon in the verses under discussion to believe in other prophets and their books.

The following are the basic requirements to be a Muhsin

a. Performing regular Salat at the local mosque.
b. Believing in the Hereafter firmly.
c. Paying Zakat at the local mosque to be sent to the Highest Islamic Leadership.

A Muhsin performs good deeds. The following are a few examples of the good deeds mentioned in this part of the Quran:

a. Praying extra, especially Tahajjud, at night.
b. Contributing extra for the cause of Islam, if possible.
c. Observing the laws, rituals, and customs outlined in this section.

Section 2 of Chapter-31 **[Verse 6-9]: Entertaining Narrations, Hadith and Sunnah (Main Discussion)**

But there are among men those who purchase entertaining narrations (*lahwaI hadithi*) to mislead from the Path of God without knowledge and throw ridicule; for such there will be a Humiliating Penalty.

When Our Verses are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears; announce to him a grievous Penalty.

For those who believe and work righteous deeds there will be Jannaatul-Naim to dwell therein; the promise of God is true, and He is Exalted in Power, Wise.

Remarks:

The verse in the first paragraph above, *"But there are among men those who purchase entertaining narrations to mislead from the Path of God without knowledge and throw ridicule; for such there will be a Humiliating Penalty.",* points out the enemies of the Muhsinin.

In this verse, the word "purchase" does not refer to buying with money; rather, it means "accepting an idea." This usage is similar to the expression, "I do not buy your idea," which means "I do not accept your idea."

I have translated the above verse word for word. In most translations, *"without knowledge"* is placed beside *"entertaining narrations,"* as in *"entertaining narrations*

without knowledge." This implies that the narrations lack knowledge (idle tales). But, in the original Arabic verse, *"without knowledge"* follows *"to mislead from the Path of God,"* rendering it as *"to mislead from the Path of God without knowledge."* Here, *"without knowledge"* means "without being clear to a Muslim."

Therefore, these are not idle tales but rather poisonous ideas propagated by malicious intellectuals. These ideas are delivered through public speaking, novels, poetry, dramas, movies, newspapers, and other mediums—sometimes with elements of entertainment—to mislead the Muhsinin from the Path of God, primarily in two ways:

Firstly, they mislead by presenting anti-Islamic ideas in a way that does not appear overtly anti-Islamic. Additionally, they embellish these ideas with entertaining narratives to make them more appealing. A Muslim lacking a strong understanding of the Quran may unconsciously accept these teachings (without knowledge).

A Muslim does not abandon his basic faith, but many sugar-coated concepts and ideologies, appearing neutral and logical, can be implanted in his mind, potentially diverting him from the Straight Path of the Quran.

Secondly, they mislead by ridiculing Islam or key Islamic figures. In such cases, a Muslim may recognize that his religion is being mocked but might dismiss it as mere humor. However, this approach undermines Islam by diminishing its significance.

How can we identify such “entertaining narrations”? Can “The Arabian Nights” (Kitāb al-Laylah wa-l-Laylah) or the song “Waka Waka Eea Eea” be considered examples of *“entertaining narrations to mislead from the Path of God without knowledge and throw ridicule”?*

These do not mislead from the Path of God by keeping a Muslim unaware (without knowledge), nor do they ridicule Islam. Therefore, the verse does not look like talking about these kinds of books and songs.

Can we put the books of Biological Evolution, Communism, Socialism, Democracy, Atheism, Humanity, etc., as examples? These tend to mislead people from the Path of God, but the concepts do not do so deceptively or without clarity to a Muslim / without knowledge. Moreover, these do not ridicule Islam. These are clear oppositions. Therefore, the verses are not referring to this kind of knowledge.

In pagan societies, there are stories of idols that are integral to their faith. In Hindu mythology, there are tales about how the idol

of Ganesha came to have the head of an elephant, how the River Ganges formed, and how Ram fought against Rawan with monkey soldiers. There are also stories of ghosts and demons. These narratives may influence those with little knowledge, making them a kind of *"entertaining narrations to mislead from the Path of God without knowledge."* However, Muslims are not affected by these stories, nor do they ridicule Islam.

One will find perfect examples of such communications in books, newspapers, and other media, which mislead from the Path of God deceptively / without knowledge:

Fictitious stories that narrate how Muslim girls under 18 are married to older men as their second, third, or fourth wives are sometimes designed to ridicule Islam. However, the reality is different: a family with more than one wife can be happier and safer for children. Moreover, a Muslim woman receives a dowry, and she has the right to divorce and remarry. Additionally, Muslim societies adhere to the practice of hijab. The matter of ‘marrying more than one woman’ may appear as a weakness of Islam when viewed against the backdrop of infidel societies, but it should be considered from an overall perspective.

Religious people, who are distant from the modern way of life, are often looked down

upon, even though the effects of modernization are clearly visible. Democracy has filled the rich world with vices and turned the leaders of the poor world into thieves, with only a few exceptions. It has made Arab leaders autocratic. Political parties are now little more than joint venture companies run by capitalists and foreign forces.

The guardianship of the Highest Islamic Leadership / Caliph offers the best system of governance, where rulers of the countries remain under control.

Therefore, the Quran must be accepted as the only Book of guidance. It provides perfect guidance in personal, family, social, national, and international life. It builds a perfect faith in God. Other books may be read, but the knowledge from those books should not be considered as faith-building knowledge or as knowledge of guidance. The Quran is perfect and complete.

> “Verily this Qur'an does guide to that which is most right…” [Al Quran 17:9]

> "…Whoever forsaking God takes Satan for a friend has of a surety suffered a loss that is manifest.” [Al Quran 4:119]

Humans are often wrong. Before the 1920s, Einstein and his contemporaries believed that the universe was static (neither expanding nor contracting). A static universe would need to be infinite to counterbalance gravitational force, and such an infinite universe would be eternal. Within the concept eternal universe, the idea of a Creator became meaningless. Many came to believe that humans had evolved from apes. They took infidel communist leaders as their awliya (friends, helpers, and guides) and passed away with them.

Only an expanding universe can explain the darkness of night (as discussed in Olber's Paradox in Section-1 of Chapter-6). An expanding universe also shows the signs of initiation. By referencing the darkness of night as a sign, the Quran has always indicated that the universe was expanding and that it was initiated by Allah from a state of unity.

Therefore, "the Guidance of Allah—that is the Guidance":

> "Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah—that is the Guidance." Wert thou to follow their desires after the knowledge which hath

> reached thee, then wouldst thou find neither Protector nor Helper against God." [Al Quran 2:120]
>
> "O ye who believe, guard your own souls. If ye follow guidance, no hurt can come to you from those who stray. The goal of you all is to God; it is He that will show you the truth of all that you do." [Al Quran 5:105]

What a Muslim should do if someone is using *entertaining narrations to mislead from the Path of God without knowledge and throw ridicule?*

A Muslim should counter such individuals with arguments based on the Quran. However, as the verses under discussion state: *"When Our verses are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears."*

In such a situation, a Muslim should do as the verses under discussion instruct: *announce to him a grievous penalty.* The verses do not instruct Muslims to stop them by force, because it poses the Quran weak in knowledge and argument.

Hadith and Sunnah

The *LahwaI Hadithi* (Entertaining Narrations) is also interpreted as the Hadith we find today. The subject is discussed under the following headings:

1. Prophet's Order
2. Hadith is Wahi (Revelation)
3. Way to understand the Quran
4. The Hadith adds to the Quran
5. Influence of the Torah on the Tribe of Quraysh
6. Following Prophet (pbuh)
7. Should we burn the Hadith?
8. How can we establish Salat, collect Zakat, and perform Hajj if the Hadith are not to be followed?
9. Sunni Islam
10. Sunni Islam and Politics
11. Sunnah and Strict Rule
12. Music
13. A few Suggestions
14. Conclusion

1. **Prophet's Order**

The Hadiths are the sayings and actions of Prophet Muhammad (pbuh). Several Sahabah (Companions of the Prophet) used to write down the Hadiths, but the Prophet ordered them to burn them:

"Abu Hurayra said, the Messenger of God came out to us while we were writing his Hadiths and said; "What are you writing?" We said, "Hadiths that we hear from you, Messenger of God." He said, "A book other than the book of God?!" We said, "Should we talk about you?" He said, "Talk about me, that would be fine, but those who will lie will go to Hell." Abu Hurayra said, we collected what we wrote of Hadiths and burned them in fire." [Ulum Al-Hadith"]

"Abu Hurayra said, the Messenger of God was informed that some people were writing his Hadiths. He took to the pulpit of the mosque and said, "What are these books that I heard you wrote? I am just a human being. Anyone who has any of these writings should bring it here. Abu Hurayra said we collected all these and burned them in fire." [Taq-yeed Al-Ilm]

Therefore, Hadiths should not be used as the source of Islamic laws and rituals. If something is not mentioned in the Quran, a person may do it any way he deems righteous.

Faith determines the final destination—Paradise (Jannaat) or Hell—while deeds determine the level within that destination. The more a believer performs righteous deeds, the greater is his reward, and vice versa.

> “Those who believe, and those who follow the Jewish, and the Christians and the Sabians**,-** any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.” [Al Quran 2:62]

The Quran mentions many righteous deeds but does not provide a complete list. Every person’s heart inherently knows what is righteous and what is evil.

The Quran states that humans are vicegerents of God and are inherently learning creatures. They are granted the freedom to determine how to fulfill the orders of the Quran. For example, the Quran commands believers to engage in Jihad but does not specify the methods of fighting, the tactics to use, or the handling of weapons. It is the responsibility of the battle commander to determine these strategies while keeping

the principles of the Quran in mind. Perhaps this is why the Prophet (pbuh) ordered the burning of the Hadith—to ensure his followers had the freedom to act according to their understanding, guided by the Quran.

2. **Hadith is Wahi (Revelation)**

The Hadith is considered wahi (revelation), as indicated by the following verse:

> "And he does not speak of his own desires; he speaks but a revelation (wahiun)".
>
> [Al Quran 53:3-4]

Wahi can become corrupted, as indicated by the following verse:

> "Never did We send (wahi) to an apostle or a prophet before thee, but when he framed a desire, satan threw something into his desire. But, God abolishes anything that satan throws in, and God will establish His signs; for God is full of Knowledge and Wisdom."
> [Al Quran 22:52]

Thus, the Hadith, being wahi, is susceptible to corruption.

Allah ensures the correction of wahi, but not all of it, as indicated by the following verse:

> “That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far.”
>
> [Al Quran 22:53]

Moreover, satanic jinns introduced false information and thoughts into the Hadiths while they remained unwritten for about two hundred years.

Now, what a good Muslim should do is outlined in the following verse:

> “And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly to it: for verily God is the Guide of those, who believe, to the Straight Way.” [Al Quran 22:54]

The Quran was not sent as wahi; it was sent as ruh. Wahi comes as thoughts in the mind (qalb), where Satan can introduce false

thoughts, but the ruh remains protected, as the following verse says:

> “It is not fitting for a man that Allah should speak to him except by inspiration *(wahian),* or from behind a veil, or by the sending of a messenger to reveal with Allah's permission what Allah wills: for He is Most High, Most Wise.
>
> And thus have We, by Our command, sent inspiration *(ruhun)* to thee: thou knewest not what was Book (Quran), and what was Faith; but We have made it a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide to the Straight Way.
>
> [Al Quran 42: 51-52]

Since the verses of the Quran were sent as ruhs, satan could not harm them. The nature of how divine verses can be ruhs and why satan cannot harm the ruhs is discussed below.

2a. **What is Ruh?**

According to the Quran, a ruh is a command of Allah:

> “They ask thee concerning the ruh.
> Say: “The ruh is command of my Lord.”
> Of knowledge it is only a little that is
> communicated to you.”
>
> [Al Quran 17: 85]

A force field functions as a command in nature. For example, the Strong Nuclear Force Field commands the repulsive protons to remain within the nucleus of an atom.

Similarly, the Hadith describes the soul as an entity possessing both attractive and repulsive forces:

> “Prophet said: “The souls are like
> conscripted soldiers; those whom they
> recognize, they get along with; and
> those whom they do not recognize,
> they will not get along with.””
>
> [Bukhari, Muslim]

In an atom, the Strong Nuclear Force Field recognizes protons and holds them within the nucleus. It does not recognize electrons, so it does not pull them inside.

So, in light of the Quran and Hadith, we might refer to the Strong Nuclear Force Field as a Ruh.

A Ruh is an elementary soul. It can be defined as an elementary force field,

specifically designed to function as a command within nature.

[The ruh is deliberately discussed in Chapter-1]

2b. **Why the Verses are called Ruhs?**

The verses under discussion state: *"He does send down His angels with the ruh to such of His servants as He pleases".* In this context, the verses of the Quran are referred to as ruhs. The reason why the verses are called ruhs is discussed below.

The Quran was written in a computer; the main components of this computer are mentioned in the Quran as follows:

- **Pen**. It is a taught (programmed) Pen: *"He Who taught the pen" [Al Quran 96:4].* The Pen wrote the Quran on command. *"He Who taught the pen. Taught man that which he knew not" [Al Quran 96:4-5]*
- **Protected Disc** (Lawh-Mahfuz): The Pen writes on a Protected Disc (Lawh-Mahfuz): *"…there is not a grain in the darkness of the earth, nor anything fresh or dry, but is in a record clear." [Al Quran 6:59].* It is a huge disc, possibly larger than the Earth, revolving on the Arsh beyond the universes. It functions as the data bank for all of creation.

- **Mother of the Book**: It is the system that can give birth to a book. In reality, it is a highly developed motherboard, equipped with the necessary circuits, devices, and programs to produce a book on command: *"And verily, it is in the Mother of the Book, in Our presence, high, full of wisdom."* [Al Quran 43:4]
- **The Computer**: The Motherboard (Mother of the Book), the Disc (Lawh-Mahfuz), and the Pen together form a vast computer.
- Allah may edit a book that the computer has produced: *"Allah doth blot out (delete) or confirm (save) what He pleaseth; with Him is the Mother of the Book."* [Al Quran 13:39]

Thus, Allah has a vast computer in which He created a virtual universe as the Master Design of creation. This Master Design included virtual representations of living creatures, each with their own virtual lives, experienced according to their virtual brains and souls.

Virtual Muhammad (pbuh), being frequently guided by the verses, preached Islam within the virtual universe as well. Later, the computer organized these verses into a book, refining and formatting them as

a recitation. Finally, Allah reviewed and edited it according to His will.

[The computer is deliberately discussed in Section-9 of Capter-6.]

After the creation of the real universe, the computer transmitted the verses to the angels in the form of memory data. The angels carried these memory data and delivered these in small packets into the brain of Prophet Muhammad (pbuh), where these were stored.

The verses were sent as memory data, produced from low-energy electromagnetic force fields. In the religious scriptures, a 'force field' is referred to as 'ruh.'

These data were receivable by the brain of Prophet Muhammad (pbuh) due to an arrangement made by Gabriel during his childhood. Gabriel created a path through the Prophet’s backbone, connecting to a memory zone in his brain. The entry point of this path manifested as a swollen muscle (Mohr-e-Nubuwwat) on his backbone, just below his neck.

In the Cave of Hira, Gabriel embraced the Prophet and activated the path. He then inserted the database of the Quran, along with a few verses. This database is referred to as *dhikra* in the following verse:

> "…and We have sent down unto thee the remembrance (dhikra / data-base) that thou may speak out to men what is sent for them, and that they may give thought." [Al Quran 16:44]

Following this, there was a significant gap in revelation to allow the system in his brain to stabilize. Subsequently, Gabriel's minor angels periodically brought the verses and inserted them directly into his brain. The verses were stored in encoded positions, such as under *Alif, Lam, Mim*; or *Ta, Sin*; or *Ha, Mim*; or under other predetermined signs within the database. This ensured that the verses remained in their proper positions, even though several Surahs were revealed simultaneously in small packets, sometimes over extended periods of time.

Note:

Gabriel is capable of performing surgery. He created the zygote of Jesus by cloning a cell from Mary and implanting it in her womb under Allah's direction. He also performed surgical operations on Prophet Muhammad (pbuh) at least twice: once

during his childhood and again just before the Night Journey (*Miraj*).

2c. **Why the Verses were sent as Ruhs?**

Allah uses several ways to communicate with humans, as mentioned in the following verses:

> It is not fitting for a man that Allah should speak to him except by inspiration *(wahian),* or from behind a veil, or by the sending of a messenger to reveal with Allah's permission what Allah wills: for He is Most High, Most Wise.
>
> [Al Quran 42:51]

Among the methods of communication, wahi is the most convenient and commonly used. Wahi refers to a thought inspired directly by Allah. An ordinary human receiving wahi from Allah might struggle to discern whether the thought is truly an inspiration from Allah, or a whisper from Satan, or his own thought. However, the Prophet (pbuh) had the ability to distinguish between these sources. Moreover, the Satan specifically assigned against him was transformed into a good one. Nevertheless,

other satans could still whisper evil thoughts into his mind (qalb).

But, Satan could not through anything into the verses of the Quran, as they were sent as memory-data composed of electromagnetic force fields (ruhs). Angels, coming in groups, carried the memory-data of the relevant verses and implanted them into the Prophet's (pbuh) brain. The memory-data were imprinted in a designated database known as *Dhikra*. Whenever the Prophet (pbuh) intended to recite, the verses would descend from the *Dhikra* into his mind (qalb).

Sending down a written book, like the Torah, is the safest method. However, since Prophet Muhammad (pbuh) was unlettered, another secure method was employed—delivering the verses as ruhs (memory-data composed of electromagnetic force fields) directly into his brain.

3. **Way to understand the Quran**

Many believe that the Hadiths are necessary to understand the Quran, but this is not entirely correct. The basic verses of the Quran are absolutely clear (Muhkamat). One has to follow only the clear verses. A few

verses are ambiguous (Mutashabihat) that are not needed for the common followers:

> “He it is Who has sent down to thee the Book: In it are verses absolutely clear (Muhkamatun); they are the basis of the Book. Others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings…”
>
> [Al Quran 3:7]

The biography (Sirat) of Prophet Muhammad (pbuh) is the primary source of knowledge for understanding the Quran, as the Quran was revealed in small parts within the context of the Prophet’s life.

In addition, early Islamic history and older scriptures, such as the Torah and the Gospel, serve as sources of knowledge that aid in understanding the Quran.

Other subjects, such as Geology, History, Political Science, Economics, Physics, Astrophysics, Botany, Zoology, and so on, are also relevant in interpreting certain verses. However, these disciplines are not guidance (hudan); only the Quran is the guidance.

4. The Hadith adds to the Quran

The Quran builds Faith, develops spirituality, and drives into the righteous deeds of the Straight Path, but the Hadith put restrictions and often adds rituals that are not suggested by the Quran.

Hadith collectors gathered hundreds of thousands of Hadiths, but only about five thousand are written and available today. During the selection process, judgment of common human played a role. A significant portion of the Hadiths pertains to rituals. A few Hadith contain incorrect information and may contribute to misconceptions.

The Torah introduced many rules and rituals that are not mentioned in the Quran. If something is not mentioned in the Quran, it should be considered forgiven by Allah. However, many of the rules and rituals from the Torah are endorsed in the religion of the Quran in the name of Sunnah:

a. Painting living creatures was forbidden in the Torah, but it is not forbidden in the Quran. It is, however, made forbidden by the Hadith.
b. Making sculptures of living creatures was forbidden in the Torah, but it is not forbidden in the Quran. It is made forbidden by the Hadith.

c. A Torah-following Jew eats animals with divided hooves and that chew cud, and a Sunnah-following Muslim also eats animals with divided hooves and that chew cud. However, the Quran allows the consumption of all animals except swine.
d. Eating camel is forbidden in the Torah because it does not chew cud. However, many Sunnah-following Muslims also consider eating camel wrong *(makruh),* even though the Quran specifically makes it halal by describing the method of its slaughter *(nahr).*
e. A religious Jew keeps a beard. The Sunnah also instructs a Muslim to keep a beard. The Quran does not command to keep a beard.
f. A religious Jew colors his beard, and the Sunnah also encourages a Muslim to color his beard, but not in black. However, the Quran does not mention anything about coloring the beard.
g. A religious Jew keeps long hair, and a strict Sunnah follower is also encouraged to keep long hair. However, the Quran does not mention hairstyle, except once during Hajj.
h. A religious Jew wears a cap, and a Muslim also wears a similar cap, but

slightly larger. However, the Quran does not spell out the wearing of a cap.

i. A person committing adultery is to be stoned to death, according to the law of the Torah, not the Quran. [Prophet Muhammad (pbuh) once ordered stoning to death, most likely before the command of caning was revealed in the Quran.]
j. A Jewish woman wears a niqab (veil on the face), and a Muslim woman also wears a niqab. However, the Quran does not specifically mention the niqab.
k. A Jewish woman is forbidden to go to a graveyard, and a Muslim woman is also forbidden to do so. However, the Quran does not forbid this.
l. A religious Jew takes a ritual bath, and the Sunnah also directs Muslims to do so. However, the Quran does not specifically mention it.
m. A religious Jew considers urine, blood, feces, semen, and similar substances as unclean. A Sunnah-following Muslim also considers these substances unclean. However, the Quran does not explicitly declare anything unclean.
n. Many Muslims believe that violating any of the Ten Commandments is a major sin (Kabirah Gunah).

The Quran does not forbid watching or making picture, sculpture, video, etc. However, a man is required to lower his gaze if a woman (a living woman, not a picture) appears without hijab.

Singing and playing music are not forbidden in the Quran. These are made prohibited by the Hadith.

There is no specific dress code for men in the Quran, so wearing shorts by a male player is not forbidden. However, it is prohibited in the Shariah.

There is no concept of 'unclean substance' in the Quran. A person's dress or body cannot be unclean for salat (prayer) due to any substance, wet or dry, sticking to the body or clothing.

A man needs washing for salat in two cases only: “after being sided to his wife due to ejaculation *(Janaba)”* and “while coming back after attending natural call”. The Quran does not specify how much of the body needs to be washed; he may wash only the necessary parts. The Quran does not mandate a full bath in any case.

If drops of semen, or urine, or particles of feces bounce back, or spurt into body from outside, a man need not to wash it, because the washing is needed only after *Janaba* and after natural call. It is not required if

something happens to spurt into the body or clothing. Moreover, the Quran does not define anything as 'unclean substance'.

The Quran does not classify any animal as 'unclean.' Therefore, a pet dog is permitted to sleep on its owner's bed.

The Quran does not forbid interaction between men and women. Therefore, working together in an organization or mingling in a formal gathering is not prohibited as long as they observe hijab according to the Quran.

Working for a man who operates with money earned through riba (interest), whether he is a Jew, Christian, or otherwise, is not forbidden. Similarly, serving in a bank that deals with interest or in a firm established with interest-based loans is also not forbidden.

Smoking is not forbidden in the Quran.

Alcohol is to be avoided, but it is not explicitly declared haram in the Quran. A new Muslim who has a habit of drinking alcohol may take years to stop completely, as the Quran instructed avoiding alcohol gradually. They may adhere to the following verse:

> “On those who believe and do deeds of righteousness there is no blame for what they are intoxicated with, when

> they guard themselves from evil, and believe, and do deeds of righteousness; again guard themselves from evil and believe; again guard themselves from evil and do good. For God loveth those who do good."
>
> [Al Quran 5:93]

However, it is better to leave drinking immediately after accepting Islam. The Quran discourages and forbids drinking alcohol to the extent that it is almost haram. Most likely, it was not declared haram because pre-Islamic Arabs used to drink. Many of them would be discouraged to accept Islam if alcohol were made haram straightway. So, time and scope was given. The same argument applies today as well, in case of a new Muslim.

Therefore, serving in a shop or hotel that sale or serve alcohol is not forbidden.

Alcohol is not unclean as well; one can perform salat with alcohol sticking to his body and clothing.

The punishment of intoxication is brought out from the practice of Madinah, while the Quran suggests no punishment.

The Hadith enjoin many petty acts, such as sitting during drinking and urinating, circumcision, *aqiqah,* etc. These acts look

religious, but the Quran says nothing about these.

Hadith can sometimes be misused to divert people from the straight path of the Quran. Those following various rituals derived from Hadith may believe they are performing religious acts, while in reality, they are not.

Furthermore, Hadith might tempt a follower to wrongly engage in a battle of jihad, potentially leading to death and destruction that is not acceptable to Allah. However, the Quran provides precise guidance on jihad.

Hadith reduces the flexibility of Islamic Leadership.

Many Hadith of the same matter differ. For example, the sermon of Prophet's last Hajj has Shia version and Sunni version. The versions differ greatly. It has aided Shia-Sunni fitna. The version of Shia is about three pages long, and the version of Sunni is about half a page long. Narrators often conveyed what they deemed important; one such narrator focused only on the portion addressing women:

> "My father narrated to me that he witnessed the farewell Hajj with the Messenger of Allah. So he thanked and praised Allah and he reminded and

gave admonition. He mentioned a story in his narration and he (the Prophet) said: “And indeed I order you to be good to the women, for they are but captives with you over whom you have no power than that, except if they come with manifest evil behavior. If they do that, then abandon their beds and beat them with a beating that is not harmful. And if they obey you then you have no cause against them. Indeed you have rights over your women, and your women have rights over you. As for your rights over your women, then they must not allow anyone whom you dislike to treat on your bedding (furniture), nor to admit anyone in your home that you dislike. And their rights over you are that you treat them well in clothing them and feeding them.” [Tirmidhi]

“It was narrated that: Sulaiman bin Amr bin Ahwas said: “My father told me that he was present on the Farewell pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminder and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no

right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark; if they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. Your rights over your women are that they are not to allow anyone, whom you dislike on treat on your bedding (furniture), not allow anyone whom you dislike to enter your houses. And their rights over you are that should treat them kindly with regard to their clothing and food." [Sunan Ibn Maja]

Many sects (firqas) have emerged due to differences in Hadith interpretations, including Sunni, Hanafi, Hanbali, Salafi, Shia, Twelver, Ismaili, Alawite, and others. If everyone were to follow only the Quran, these divisions would not exist.

"Say: "Bring forward your witnesses to prove that Allah did forbid so and so."
If they bring such witnesses, be not you among them. Nor follow you the vain desires of such as treat Our verses as falsehoods and such as believe not

in the hereafter; for they hold others as equal with their Guardian-Lord.

Say: "Come, I will rehearse what Allah has prohibited you from:

Join not anything as equal with Him.

Be good to your parents. Kill not your children on a plea of want—We provide sustenance for you and for them.

Come not nigh to shameful deeds whether open or secret.

Take not life, which Allah has made sacred, except by way of justice and law.

Thus, does He command you that you may learn wisdom."

And (Say):

"Come not near to the orphan's property except to improve it until he attain the age of full strength.

Give measure and weight with justice—no burden do We place on any soul but that which it can bear.

Whenever you speak, speak justly even if a near relative is concerned.

And fulfill the covenant of Allah (Covenant made to the Highest Islamic Leadership to fight for the cause of Islam—*Bay'ah*).

Thus, does He command you that you may remember.

Verily, this is My way, leading straight—follow it; follow not paths; they will scatter you about from His path."

Thus, does He command you that you may be righteous."

[Al Quran 6: 150-153]

The Quran is an independent and complete Book of religion. There is no need to incorporate anything from the Torah or Hadith, as subsequent verses affirm:

“Moreover, We gave Moses the Book, completing to those who would do right, and explaining all things in detail, and a guide and a mercy, that they might believe in the meeting with their Lord.

And this (the Quran) is a Book, which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy.

Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study"

Or, lest ye should say: "If the Book had only been sent down to us, we

should have followed its guidance better than they."

Now then hath come unto you a clear (Book) from your Lord, and a guide and a mercy: then who could do more wrong than one who rejects God's verses, and turns away there-from? In good time shall We requite those who turn away from Our Verses with a dreadful penalty, for their turning away.

Are they waiting to see if the angels come to them, or thy Lord, or certain of the Signs of thy Lord! The day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its Faith. Say: "Wait ye: we too are waiting."

[Al Quran 6: 154-158]

If something is not mentioned in the Quran, it is left to human discretion. One should act in a way that one feels righteous and aligns with moral principles.

Thus, the outcome for those who impose restrictions based on the Torah and Hadith and divide the Ummah into sects will be as follows:

> “As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with God: He will in the end tell them the truth of all that they did.
>
> [Al Quran 6: 159]

Prophet (pbuh) ordered to burn the Hadith. So, the Hadith are not properly documented in time. Therefore, the Hadith cannot be relied upon to devise rules and rituals. The followers of Prophet Muhammad (pbuh) have only one Book to follow—the Quran. Imposing unnecessary prohibitions and restricting the lives of Muslims is considered a sin.

5. **Influence of the Torah on the Tribe of Quraysh**

Prophet Muhammad (pbuh) and several of his close companions were from the Tribe of Quraysh, descendants of Prophet Ismail (AS). While the Quraysh had strayed far from the pure monotheistic faith of Prophets Noah (AS) and Abraham (AS), they retained some elements of their ancestral religion. For example, Prophet Muhammad (pbuh) was circumcised as a child by his grandfather, a practice rooted in Abrahamic tradition. They

also observed dietary habits that resembled those prescribed in Jewish law and recognized Allah as the One God. This understanding is reflected in the name of Prophet Muhammad’s father, Abdullah, meaning "servant of Allah."

Moreover, the Quraysh revered certain symbols of their heritage, such as the footprint of Abraham, which they protected. They also held the stone on which Abraham stood as sacred, underscoring their partial adherence to his legacy.

Most likely, the Quraysh placed idols worshipped by the other tribes within the Kaaba to attract them for pilgrimage. This strategy was primarily driven by economic and security considerations, as it bolstered trade and strengthened tribal alliances. However, over time, many among the Quraysh themselves gradually began worshipping these idols, further deviating from the monotheistic faith of their forefathers.

The Jews were regarded as a distinguished and enlightened race since the time of Prophet Solomon (AS). The pre-Islamic Quraysh were aware of their ancestral connection to the Jews, recognizing themselves as their cousins through Prophet Ismail (AS) and Prophet Isaac (AS). It is likely that this awareness led the Quraysh to

imitate certain Jewish practices and traditions, reflecting their respect for the shared Abrahamic heritage.

If a religious law or ritual from the Torah is not mentioned in the Quran, it is not a religious obligation for Muslims today. Our guidance comes solely from the Quran and the teachings of Prophet Muhammad (pbuh), not from the religious practices developed among the Jews. For instance, the Torah forbade the drawing of images of living beings. However, the Quran does not address this matter, indicating that Allah has abrogated this prohibition for the followers of Islam.

Judaism is often challenging to follow due to its numerous rules and rituals, while Christianity, in contrast, is seen as overly simplistic in its approach. Neither extreme tends to produce the best outcomes for the common people. The Quran, however, offers a balanced, middle path—combining guidance with practicality to lead humanity toward a righteous and fulfilling way of life.

6. **Following Prophet (pbuh)**

The Quran does not explicitly command followers to adhere to the Sunnah of any Prophet. However, some people cite various

verses to support the idea of following the Sunnah. Below, we discuss the most prominent of these verses and their interpretations:

> “O you who believe, obey Allah, the Messenger, and those in command among you. If you disagree about something, refer it back to Allah and the Messenger if you believe in Allah and the Last Day. That is the best thing to do and gives the best result.” [Al Quran 4: 59]

Now Prophet (pbuh) is dead. So, he cannot be followed directly and something cannot be referred back to him. Now, in light of relevant verses, the Muslims should obey the Highest Islamic Leadership / Caliph (representing the Prophet), Additionally, the Leadership in the Forces of Muttaqin should be obeyed by the Muttaqin, and Mosque-Based Leaderships aligned with the Highest Islamic Leadership should be obeyed by general people. They will obey the orders related to the Quran.

Obedience does not imply imitating a person. If Prophet Muhammad (pbuh) had intended for his actions and words to be obeyed in the same manner after his death, he would not have ordered the burning of

Hadith. He wanted the Quran to remain the ultimate source of guidance for Muslims.

The following verse is also often cited as evidence for the obligation to follow the Sunnah:

> "You have good in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much. [Al Quran 33:21]

Prophet (pbuh) possessed many admirable qualities, such as patience, firmness, righteousness, and so on. During the challenging period of the Battle of Khandak, the Muslims faced significant hardships. It was at this time the above verse was revealed, encouraging the believers to endure the difficulties with patience and firmness.

7. **Should we burn the Hadith?**

Prophet Muhammad (pbuh) burned the Hadiths to safeguard Islam from deviating

from the Quran. These Hadiths were written by Sahabah almost verbatim.

The books of Hadith available today were collected from oral narrations of general people approximately 100 to 300 years after Prophet's (pbuh) departure. The collectors gathered hundreds of thousands of Hadiths but selected only a few thousand. Consequently, Hadith-based Islam has been shaped according to the mentalities and interpretations of collectors and jurisprudents, such as Hanafi, Hanbali, Maliki, and so on.

However, the Hadiths available today can be used to know Prophet's life, Islamic history, significant events, societies and culture of early Islam. They must not be used to derive religious rules, rituals, or practices, as the religion is based solely on the Quran.

The Quran is complete as a religious guide. It does not delve into matters, such as how a man should brush his teeth, or trim his beard, or how Selçuk should develop his Kızılelma, as these are not matters concerning religion. A religion based solely on the Quran would be light and objective.

8. **How can we establish Salat, collect Zakat, and perform Hajj if the Hadith are not to be followed?**

The Quran does not specify the procedures for fulfilling many rituals, such as Salat, Zakat, Hajj, and so on. Should we then rely on the Hadith to perform these?

But the Hadith too do not deliberately narrate how to fulfill these orders. For example, there is no Hadith that deliberately narrates how to perform salat? We follow the system set by Hazrat Muhammad (pbuh) in the mosque of Madinah, or by Hazrat Ali in the mosque of Kufa. A tradition does not change.

Later, various scholars incorporated different Hadiths into the traditional procedures, leading to the creation of diverse ways of praying. These variations contributed to the formation of sects, such as Hanafi, Hanbali, Maliki, and others.

8a. **Salat**

'Salat' means 'connection' and is commonly translated as 'prayer.' However, when combined with 'Akimis,' as in 'Akimis Salat' (Establish Connection), it becomes a term referring to the act of establishing connection with God through group prayer (jamat) under the leadership of the local mosque. This practice includes reciting the

Quran during Salat and subsequently implementing the commands, derived from the recitation, in the society. Typically, the process unfolds as follows:

The people of a village or community gather in the mosque upon hearing the Adhan, which establishes a connection (salat) between them and the Imam of the local mosque. Together, they pray as a group (jamat), which establishes a connection (salat) with God. The prayer primarily involves reciting verses from the Quran. After the prayer, the teachings and the commands of the Quran are implemented within the village. In this way, salat is established in the village.

Prophet (pbuh) controlled the society of Muhajirs and Ansars from the Mosque of Madinah. Thus, salat is not only limited to the prayer within the mosque; it encompasses the establishment of mosque-based leadership and the implementation of the Quran in society. In this context, the Prophet's role as a social leader is emphasized.

Ultimately, the system connects mosques and Imams across higher levels, including regional, national, and international tiers, all unified under the Highest Islamic Leadership. The Muttaqin (Guards) play a crucial role in safeguarding this system.

Group prayer is a common practice, and every mosque should structure its prayer system in accordance with the traditions of the Mosque of Madinah or the Mosque of Kufa.

The Imam of a mosque is not only a spiritual leader but plays a vital role in addressing social affairs. His actions must be based solely on the Quran. Implementing the teachings of the Quran within a society (such as a village) requires the Imam's ingenuity, as well as the unique contributions of his advisers and helpers. By consulting with them, the Imam works to promote good and prevent evil within the community.

A mosque-based society is of great importance. In many African countries, decades of civil war destroyed government institutions, including administration, police, and judiciary, leaving people in immense suffering. However, Muslims in these regions managed to maintain stability and resilience through mosque-based societies.

While solitary salat does not fully fulfill the command to Establish Salat, it is a necessary alternative for those genuinely unable to join the Jamat. However, one should make every effort to participate in the Middle Prayer at least.

Finally, even if a mosque is inactive in social affairs, an individual must continue to

respond to the calls (Adhan) and pray with the Jamat, as it maintains the system of Salat established by Prophet Muhammad (pbuh) for the future, and the individual fulfills their religious obligation.

[The timing of salat is discussed in Section-13 of Chapter-11.]

8b. **Zakat**

The Quran does not specify a fixed rate for Zakat. Prophet Muhammad (pbuh) and his immediate followers overcame the Taghuts, including the Persian and Roman Empires, kings, and tribal chiefs, and spread Islam among the people. He established the Home of Ummah (Darussalam) from Morocco to the Pamirs, setting the rate of Zakat at 2.5% (two and a half percent). Today, the rate could be adjusted and determined by the Highest Islamic Leadership (Caliph), who may also set varying rates for different groups based on their economic conditions.

Zakat should be collected by local mosques and transmitted to the Highest Islamic Leadership (Caliph) through a command channel established via mosques at different levels.

A person may pay a portion of his Zakat directly to his poor relatives, but he must

inform the Imam of the local mosque, who maintains the account.

Note:

If the Highest Islamic Leadership does not exist, the rate of Zakat may be determined by the Imam of the local mosque, after consulting with a group of several village elders. The Imam may then spend or distribute the Zakat in accordance with the Quran.

8c. **Hajj**

The Quran says what Allah wants one to do during the Hajj:

“Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves.

And proclaim the Pilgrimage among men: they will come to thee on foot and on every kind of camel, lean on account of journeys through deep and distant mountain highways that they may witness the benefits for them, and

celebrate the name of God, through the Days appointed.

Over the cattle, which He has provided for them, then eat ye thereof and feed the distressed ones in want.

Then let them complete the rites prescribed for them, perform their vows, and circumambulate the Ancient House.

Such (is the Pilgrimage): whoever honors the sacred rites of God, for him it is good in the Sight of his Lord.

[Al Quran 22:26-30]

The Quran also instructs Believers to stay in Arafat and shave their heads as part of the Hajj. Additionally, there are several other verses that talk about Hajj. Hajj should be performed in accordance with these instructions.

The Prophet (pbuh) established the tradition of performing Hajj among the people of Makkah, who lead the Hajj. Our role is simply to follow.

Hajj is an act performed at the level of the Islamic Ummah. The Highest Islamic Leadership (Caliph), or his representative, oversees the Hajj. During this event, the military situation of the Islamic world is discussed, and guidance for defense and

safeguarding for the year is provided. This is indicated in the following verses:

> “They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in men, and Hajj. It is no virtue if ye enter your houses from the back: It is virtue if ye guard (ittaqa). Enter houses through the proper doors, and guard for the sake of God (ittaqu i-Laha) that ye may prosper. Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors.”
>
> [Al Quran 2:189-190]

[In the verse mentioned above, the term *"ittaqa" / "ittaqu"* is commonly translated as "fear", but it also means "protect" / "guard". Chapter-2 establishes the Ummah, and the Hajj provides an opportunity for the Highest Islamic Leadership (Caliph) to safeguard the Ummah. Therefore, in context of the verses, the term *"ittaqa / ittaqu"* should be more appropriately translated as "protect" / "defend" / "repulse" / "guard." Similarly, *"ittaqu i-Laha"* should be translated as "defend / repulse / protect / guard for the sake of God”.]

> “And an announcement from God and His Apostle, to the people on the day of the Great Pilgrimage- that God and His Apostle dissolve obligations with the Pagans…But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for God is Oft-forgiving, Most Merciful.” [Al Quran 9:3-5]

In the verses mentioned above, obligations were dissolved, and an all-out war was declared on the day of Hajj. Today, due to the availability of mass communication facilities, the importance of Hajj is not fully appreciated. However, the words spoken at Arafat continue to have a profound impact.

Hajj unites Muslims of different races into a single Ummah and strengthens its protection.

9. **Sunni Islam**

A Sunni Muslim follows the Quran and the Hadith side by side, even though the Prophet (pbuh) once ordered the burning of Hadiths. They promulgate Hadith as laws, even when a particular Hadith may not be supported by the Quran. Additionally, they derive religious laws from the actions of the Righteous Caliphs, such as implementing “caning as the punishment for drinking wine” and “praying the Tarawih Salat in congregation.” They are such that if the highest Islamic leadership (Caliph) were to command paying Zakat at the rate of 1% (one percent), they would refuse to comply, as the established Sunnah prescribes a rate of 2.5% (two and a half percent).

The Hadith collectors gathered hundreds of thousands of Hadiths but preserved only a few thousand in their compilations. It is evident that the selection process was influenced by the mentality and understanding of the compilers. Many Islamic rules and rituals are based solely on Hadith. There are madrassas (religious schools) in the Indian subcontinent where students memorize the Books of Hadith in the same way they memorize the Quran. Below are a few Hadith collectors and scholars who are followed in daily life almost as if they were Prophets.

9a. **Abu Hanifa**

Abu Hanifa (80 AH to 150 AH), the founder of Sunni jurisprudence, was born in Kufa. His father, who came from Kabul—a city associated with the Lost Tribes of Israel—converted to Islam.

The city of Kufa was founded by Caliph Umar. He settled many Jews there who had been evicted from Madinah and Khaibar. Over time, many of them converted to Islam.

Islam is not unfamiliar to Jews, as their culture is deeply rooted in Torah- and Talmud-based rituals that do not contradict the Quran. A Jew mainly has to accept Muhammad (pbuh) as the last Prophet to be a Muslim. Thus, a Jewish convert to Islam can largely continue their previous lifestyle even after embracing Islam.

Abu Hanifa, the Great Imam of Sunni Islam, did not deviate significantly from the Jewish culture he observed within his family or from the practices of the Jewish community in his neighborhood. This is evident in the Sunni Islam he formulated, where only a small selection of Hadiths—out of hundreds of thousands—was used, primarily those that aligned with Jewish laws and rituals, to establish Islamic laws and practices.

Thus, the present form of Islam is significantly influenced by Jewish culture, despite the eviction of Jews from Madinah. We should recall what Allah said about their eviction:

> "God has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a sign for the Believers, and that He may guide you to a Straight Path;"
>
> [Al Quran 48.20].

According to the above verse, one of the key outcomes of eviction was that the people of the Arabian Peninsula could be guided to the Straight Path. Many of the earlier Prophets prayed for the arrival of Prophet Muhammad (pbuh), who was destined to establish the Path:

> A voice of one calling in the desert: "Prepare the way of the Lord; make Straight his Paths." And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins."
>
> – Gospel of Mark 1: 3-4, Holy Bible

The Judaism-influenced Islam (Islam in the Branch of Isaac) is complex and is not referred to as the "Straight Path." But, Muslim scholars have complicated the religion of the Quran by incorporating laws and rituals from the Torah under the guise of Hadith in cases.

Abu Hanifa was killed by poisoning while imprisoned by Caliph Al-Mansur, the second Abbasid Caliph. The exact reason for his death is unknown, but some suggest it was because he refused to accept the position of Chief Judge. During his imprisonment, he was publicly flogged with ten lashes daily until his death.

Why did Al-Mansur, a fifth-generation descendant of Abdul Muttalib and a prophesied leader of Islam, risk his political career by killing Abu Hanifa? Why did the people not react? Perhaps Abu Hanifa's teachings appeared anti-Islamic to them. After all, just a few decades earlier, Muslims had been forbidden to write the Hadith.

Abu Hanifa developed a new interpretation of Islam that incorporated the Quran, the Hadith, the Torah, Ijma, and Qiyas. However, true Islam is based solely on the Quran.

9b. **Malik bin Anas**

Malik bin Anas (93 AH – 179 AH), a native of Madinah, was primarily a Hadith collector. It is said that he gathered over 100,000 Hadiths. He was the first to compile a Book of Hadith, *Al-Muwatta*, which is still available today; however, it contains only 1,720 Hadiths.

Abu Hanifa met him in Madinah.

Malik bin Anas issued a fatwa opposing a ruling by Caliph Al-Mansur. A man of Hadith is nobody to give Fatwa. In response, the Governor of Madinah publicly flogged him. However, Al-Mansur later dismissed the Governor and compensated Malik with 3,000 dinars, demonstrating his respect for him.

Then why did the same Al-Mansur flogged Abu Hanifa daily? This suggests that early Muslims did not widely welcome Hadith collectors. Perhaps Al-Mansur showed respect to Malik because he was a native of Madinah.

9c. **Al-Shafii**

Shafi'i (150 AH – 205 AH), a member of the Quraysh tribe, was a disciple of Malik and largely followed Abu Hanifa's methodology in formulating religious laws and rituals. He served as the Governor of Yemen and later

lived in Baghdad and Egypt. His Book of Hadith is “Musnad Al Shafii”.

9d. **Ahmad ibn Hanbal**

Ahmad ibn Hanbal (164 AH – 241 AH) was born in Basra, into the tribe of Banu Shayban. He was a student of Shafi'i and was greatly influenced by Imam Abu Hanifa. He is the author of *Musnad Ahmad*, a renowned collection of Hadith. His followers are known as Hanbali, and many of them today are identified as Wahhabi or Salafi.

9e. **Others**

Bukhari (194 AH – 256 AH) from Bukhara, Muslim (202 AH – 261 AH) from Iran, and Tirmidhi (210 AH – 279 AH) from Uzbekistan are important collectors and compilers of Hadith.

10. **Sunni Islam and Politics**

In the democratic world of the 20th century, some religious interpreters introduced politics into Sunni Islam through incorrect

interpretations of the Hadith and isolated verses of the Quran, often taken out of context.

The Quran does not provide guidance on the formation of government. The Prophet (pbuh) also did not establish a government. He did not have a throne, crown, ceremonial guards, ministers, a parliament (Majlis e Shura), or courts. He did not print money or collect taxes, nor did he have a police force or a paid army. So, he did not establish any government structures.

The Madinah Charter did not establish a state or government either. A close reading reveals that it primarily addressed two points:

- The tribal chiefs would retain their powers as usual.
- The security of the Quraysh (the Muslims who came from Makkah) would be ensured by the Muttaqin (guards from among the Muslims).

People can never be fully satisfied. Over time, a government may gain a bad reputation and eventually fall. If the government is Islamic, this negative perception also extends to Islam. When the government falls, Islam may suffer a setback as well, at least for a time. Therefore, establishing an Islamic government is not advisable.

The Quran is not intended to govern states or manage courts. However, governments and courts should adhere to the Quran where applicable, particularly in matters such as dealing with riba (interest on loans), theft, creating disorder, scandal, fornication, and adultery.

The Islamic system does not form or run governments, but there are Islamic leaders at various levels who oversee the actions of governments in relation to adherence to Islamic laws. The Highest Islamic Leadership (Caliph) monitors and evaluates these actions when necessary.

Why did Prophet Muhammad (pbuh) fight battles?

To answer, it was to defeat the Taghut. Moses went to Egypt with nine great miracles. But, the people could not accept him for the fear of the Taghuts like Pharaoh and his Chiefs. So, removing / neutralizing the Taghuts, like Persian Emperor, Roman Emperor, Kings, and Tribal Chiefs was necessary for Muhammad (pbuh) to preach Islam among Arabian and Persian peoples.

Prophet Muhammad (pbuh) appointed governors in the captured territories, but the goal was not to establish governments. They resided in the mosques, collected zakat, and taught the religion to the newly converted Muslims.

However, the Quran established the Ummah in Surah Al-Baqarah. The Ummah requires leadership, specifically the Highest Islamic Leadership (Caliph), who represents Prophet Muhammad (pbuh) and serves as the leader of the Islamic world. Under the Caliph, there may be multiple countries governed by kings, amirs, elected presidents, and prime ministers. These rulers should pledge allegiance to the Highest Islamic Leadership/Caliph. Each ruler may have their own legislature, government, courts, and paid army. The Highest Islamic Leadership oversees and controls the rulers, particularly in matters related to Jihad and the laws of the Quran.

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in matters related to Jihad and the laws of the Quran.

Many Sunni Muslim Sultans grasped the Caliphate and mixed it with the Sultanate, but the Caliphate is mosque based and should not run the Government directly by himself. In standard scenario Caliphate should base in the Mosque of Madinah or Kufa. The Caliph often leads the prayers in the mosque.

The Umayyad Sultans began using Hadith to govern and establish laws in the courts. Many Sunni Muslims view these laws as part of the religion. However, the true essence of the religion is found only in the Quran.

Misunderstandings and incorrect examples have led many to believe that 'establishing Islam' means 'establishing Islamic rule through government machinery.' But, Islam is established by the Highest Islamic Leadership, the various leaderships under him, and the mosques at the grassroots, where people remain in direct contact. The primary aim of the Quran is the development of the individual.

However, one should not fight to establish the Highest Islamic Leadership / Caliphate, as it leads to conflict. Throughout history, we have seen wars, such as Muawiyah fighting Hazrat Ali, Abbasids fighting Umayyads, Arabs fighting Ottomans, and so on.

Furthermore, the Caliphate is an international leadership: an Arab would not accept a Persian, nor would a Persian accept an Arab. The Caliph will be raised by Allah when the Ummah will deserve it, as highlighted in Ayat al-Kursi of Surah Al-Baqarah. When Caliph rises, everyone needs to recognize him and support him according to his circumstances. His name will be mentioned in the Khutbah of all mosques.

11. **Sunnah and Strict Rule**

The Highest Islamic Leadership oversees the Kings, Amirs, Presidents, and Prime Ministers of Islamic countries, advising them to follow the Quran—the Quran only, not the Hadith or Sunnah. It is not the role of the Islamic Leadership to enforce personal preferences or even the Prophet's personal opinions as regulations from Allah.

The punishable crimes and the corresponding punishments are clearly outlined in the Quran. A court must not exceed these boundaries. Below are a few examples:

The Quran does not prescribe a punishment for violating the hijab, so a Muslim woman cannot be tried or punished for not wearing it.

The Quran does not prescribe punishment for the production, sale, or consumption of alcohol or any intoxicants. Therefore, an "Islamic Court" cannot try individuals arrested for these actions based on Islamic law. If a ruler is determined to prevent his subjects from consuming alcohol or drugs, he should establish separate laws for such offenses, without using the name of Allah to justify punishment.

The Islamic Leadership cannot stop activities such as operating pubs, gambling houses, discotheques, night clubs, or casinos, nor can they bring the owners of such businesses to trial, because the Quran does not prescribe these actions. The application of force requires clear orders from the Quran, and cannot be based on Hadith, Qiyas, or Isma. The Sahabah did not stop these activities in the territories they occupied. It was only later that Umayyad Sultan Abdel-Aziz, the father of Sunni Islam, took steps to stop such practices during his reign from 717 CE to 720 CE (101 AH).

The Quran specifies punishments primarily for offenses such as theft, adultery, fornication, spreading scandal, and causing disorder in society. In these cases, the courts should apply the punishments outlined in the Quran. For other offenses, such as those

related to traffic rules, governments are free to establish their own laws.

12. **Music**

The verse under discussion is often cited to argue that music is haram (forbidden). However, one cannot declare something haram based on implied meanings. The Quran clearly specifies what is forbidden, and music is not mentioned. If the Quran is silent about something, it is considered halal (permissible).

However, if a song contains *entertaining narrations to mislead from the Path of God without knowledge and throw ridicule,* Muslims should avoid purchasing or listening to it. In such cases, the action as said in the verses under discussion is to be taken.

13. **A few Suggestions**

A few suggestions in this respect are as follows:

- A Muslim must study the biography (Sirah) of Prophet Muhammad (pbuh).
- A Muslim should familiarize himself with Islamic history, especially the early period of Islam.

- Hadiths can be studied as parts of the Prophet's biography and Islamic history.
- A Muslim should read the Holy Bible at least once, as Allah commands belief in the previous scriptures with caution, acknowledging that they have been corrupted over time

The biography of Prophet Muhammad (pbuh), early Islamic history, Hadith, and the Holy Bible are valuable sources of knowledge that help in understanding the Quran. However, these are not sources of guidance (hudan). Only the Quran itself serves as the guidance.

14. **Conclusion**

The processes of Salat, Hajj, Fasting, Zakat, Wudu, marriage, divorce, inheritance, criminal procedure, and other legal issues were streamlined by early Islamic jurists using both the Quran and the Hadith. As a result, the Hadith has come to be seen as indispensable. But, in reality, these could be done by the Quran alone.

If something is not mentioned in the Quran, it is not a part of the religion, and a Muslim may approach it in the way he deems righteous. He will be rewarded in the afterlife for every righteous deed. The Quran

does not provide an exhaustive list of righteous deeds; rather, every Believer, guided by his conscience, knows what constitutes a righteous deed and what is evil.

Finally, Muslims must not divide themselves into sects. No one should identify himself as Shia, Sunni, or any other sect. Similarly, a mosque should never be labeled as a 'Shia Mosque' or a 'Sunni Mosque'. A Muslim should attend the mosque of his community and follow the Imam, provided the Imam supports the Highest Islamic Leadership / Caliph.

Section-3 of Chapter-31 **[Verse 10-11]: Pair / Double Helix DNA Molecule (Main Discussion)**

He created without deliberate Skies (Universe), which you see; and cast in the Earth firm mountains, lest it should shake with you.

Remarks:

In the above verse, the word *"amadin"* is translated according to the dictionary as "deliberate". However, traditional translations of the Quran render it as "pillars," which I believe is not appropriate.

The verse is discussed in two parts:

Part-1: *"He created without deliberate Skies (Universe), which you see;"*

One could say that the universe (Samawaat/Skies) was created within the first fifteen minutes of the Big Bang, as the total mass of matter formed during this period:

Big Bang produced hydrogen and helium mainly. Scientists calculate that 15 minutes after the Big Bang, the universe was not hot enough to produce new elements. Although elements heavier than helium might have been produced during the first 15 minutes, they could not survive due to extreme temperature of the early universe.

"One can calculate that in the hot Big Bang model about a quarter of the protons and neutrons would have converted into helium nuclei, along with a small amount of heavy hydrogen and other elements."

– *ABrief History of Time* by Stephen Hawking.

Scientists predict that the heavier elements were created later in first-generation stars, where the intense pressure and heat in their cores facilitated their formation.

Thus, one might argue that the universe is still in the process of creation, as it continues to evolve through the formation of new stars and planets.

However, the Quran does not fully align with the scientific model given above. According to the Quran, the universe is cyclic, with its creation occurring in the preceding cycle. The Quran suggests that heavier elements—at least up to silicon—were created during the first cycle, while other elements were created in the stars of the current (second) cycle. See the figure below.

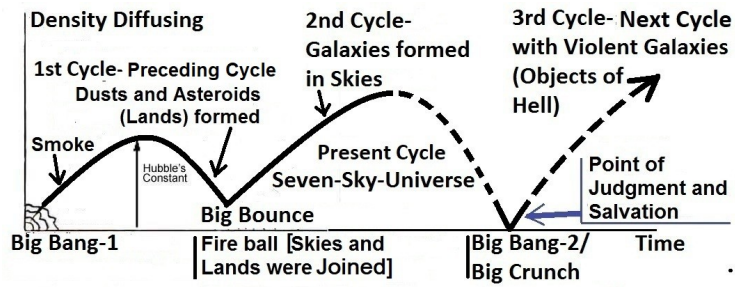


FIGURE 31.1: Quran's Model of Universe

Allah created the perfect laws and initial configurations for both the preceding and present cycles of the

universe. As a result, the universe has evolved to its current state, allowing complex creatures like us to survive. However, the initial configuration was not sufficient to produce a planet as unique as the Earth—Allah provided the necessary support during the evolution of universe. So, this part of the verse says: *"He created without deliberate Skies (Universe), which you see;"*

Part-2: *"...and cast in the Earth firm mountains, lest it should shake with you."*

The Earth took a long time to become suitable for complex creatures like us. It received elements heavier than silicon from supernova explosions, developed a suitable atmosphere, and acquired water to fill its oceans. Over time, continents drifted apart, and mountain ranges formed. Eventually, the globe reached its present shape approximately seventy million years ago.

After the formation of mountain ranges, clouds spread across the land, bringing adequate rainfall that replenished groundwater and gave rise to rivers when flowering trees appeared.

The Cambrian Explosion, often referred to as the 'Big Bang' of biological evolution,

began 539 million years ago. During this period, diverse animal species suitable for the present world started to emerge.

And He scattered in it from every animals; and We send down from the sky water, so it germinated us therein—all from Noble Pairs *(min kullay zawgin kareem)*.

Remarks:

The verse is translated word for word. Animals are scattered across the Earth and depend on plants. Allah provides sweet water to the plants through rain, enabling them to germinate.

In traditional translations, the term 'Noble Pair' mentioned in the verse is often interpreted as a 'pair of male and female animals.' However, in this verse, 'Noble Pairs' are also associated with the plants.

Only about 20% of trees separate male and female parts on completely different trees, where one tree is strictly female and the other strictly male. And there are many single-celled organisms that do not have distinct male or female sexes; they reproduce through replication.

The single-celled plants, like bacteria, do not have male or female sexes. A bacterium

reproduces by dividing to produce two identical offspring.

Then, what are these 'Noble Pairs' mentioned in the verse that cause plants to germinate?

It is evident that the 'Noble Pairs' mentioned in the verses under discussion refers to the double-helix DNA molecules, which produce all living creatures, including plants and animals, as the verse under discussion state: *"And He scattered in it from every animals; and We send down from the sky water, so it germinated us therein—all from Noble Pairs (min kullay zawgin kareem).*

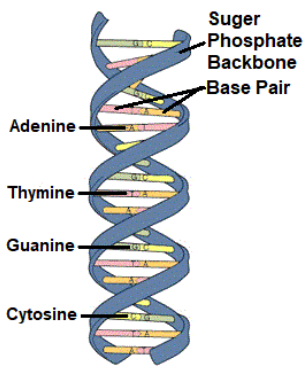


FIGURE 31.2: Double Helix DNA Molecule

Two strands joined side by side form a double-helix DNA molecule, making it a pair.

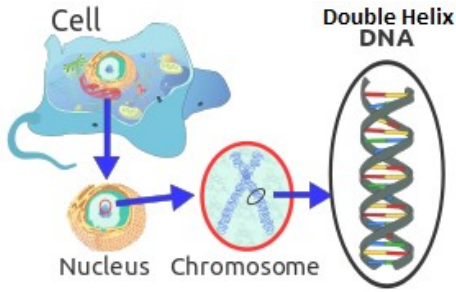


FIGURE 31.3: DNA Double Helix

A human cell, though not visible without a microscope, contains 23 pairs of chromosomes in its nucleus. Each chromosome is primarily composed of a double-helix DNA molecule.

The concept of 'pairs,' which can be related to the 'double-helix DNA molecule,' is mentioned in many verses of the Quran. In the following, I will discuss several verses under the following headings:

1. Noble Pair
2. Attractive Pair
3. Pairs for Plants
4. Pairs for All
5. Pairs and Human Body

1. **Noble Pair**

The double-helix DNA molecule is referred to as the 'Noble Pair' in the following verse as

well. The verse is often translated in a way that deviates from its intended meaning, with the 'pairs' interpreted as male-female couples of animals. I have provided a word-for-word translation of the verse to clarify its true meaning:

> “Do they not look at the Earth, how many we grow in it! All from the Noble Pairs (*Min kullay zawjin kareemin*).” [Al Quran 26:7]

To produce a baby tiger, a noble tiger and a noble tigress are not required. Similarly, one does not need a noble rooster and a noble hen to produce a chicken. Therefore, the 'Noble Pair' *(Zawjin Kareemin)* does not refer to a male-female couple of animals; rather, it refers to the double-helix DNA molecules, which alone have the ability to produce baby tigers, chickens, and all living creatures in the world. It is the program of life. This is why the molecule is regarded as noble.

A double-helix DNA molecule is a long linear polymer. A polymer is a large molecule composed of many repeated subunits, known as nucleotides (see figure below).

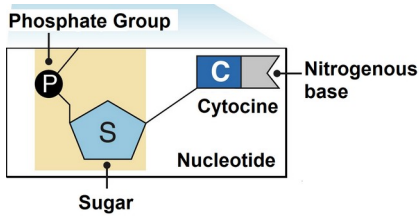


FIGURE 31.4: Nucleotide

A nucleotide consists of three subunits: a nitrogenous base, a five-carbon sugar, and at least one phosphate group.

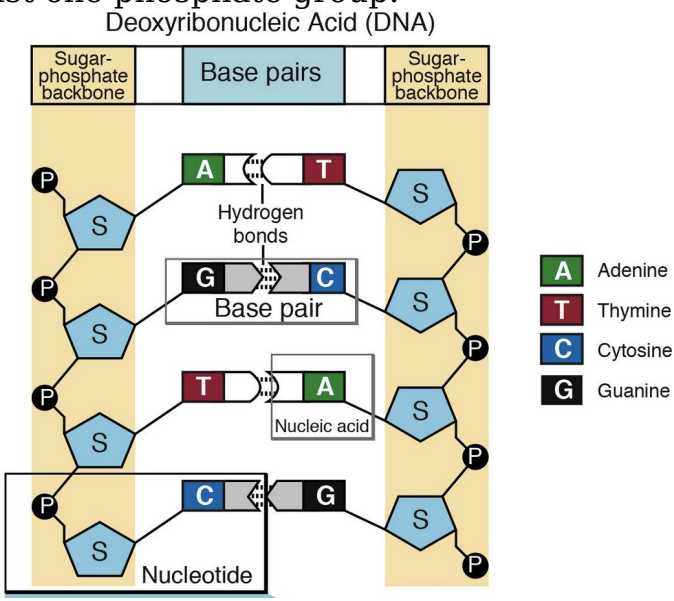


FIGURE 31.5: DNA Double Helix

A series of nucleotides forms a strand. Two strands joined side by side create a double-helix DNA molecule. The structural arrangement of a double-helix DNA molecule resembles an immensely long ladder, with the rungs weakly connected in the middle by hydrogen bonds.

The sugar-phosphate backbones provide support to the molecule, while the genetic code is produced by the arrangement of base pairs (AT, GC, TA, CG).

A gene is a segment of a DNA strand that codes for a specific protein. For example, one gene produces insulin, which helps the body regulate blood sugar levels.

Genes are the basic units of genetics. A human being has about 23,000 genes, but they account for only about 2 percent of a Double Helix DNA Molecule. The function of the remaining 98 percent is not fully understood and is often referred to as junk DNA.

With only 20 types of amino acids available in a cell, a double-helix DNA molecule can produce over 1,000 types of proteins required for the body. It can also generate more than 2,000 types of enzymes.

Moreover, it has the ability to replicate cells and form a human body from a single-cell zygote. If the codes of a genome were written in books, the pile of books would be

taller than a mountain. Therefore, the double-helix DNA molecule is referred to as the 'Noble Pair' in the Quran.

2. **Attractive Pair**

In the following verse, the double-helix DNA molecule is called “Attractive Pairs” (*Zawgin Baheej*):

> “And the earth; We have spread it out, and set thereon mountains standing firm, and grown therein every kind from Attractive Pair (Z*awgin Baheej*) …” [Al Quran 50:7-9]

In a double-helix DNA molecule, two chains of nucleotides (strands) are held together by weak hydrogen bonds. These bonds do not function like glue but rather attract like magnets. This allows the strands to separate easily when needed, without causing any damage to the nucleotides. Thus, the strands are both stable and easily separable.

A single round of DNA replication occurs before all cell divisions. DNA replication is the process of producing two identical replicas from one original double-helix DNA molecule. This biological process takes place

in all living organisms and serves as the foundation for biological inheritance.

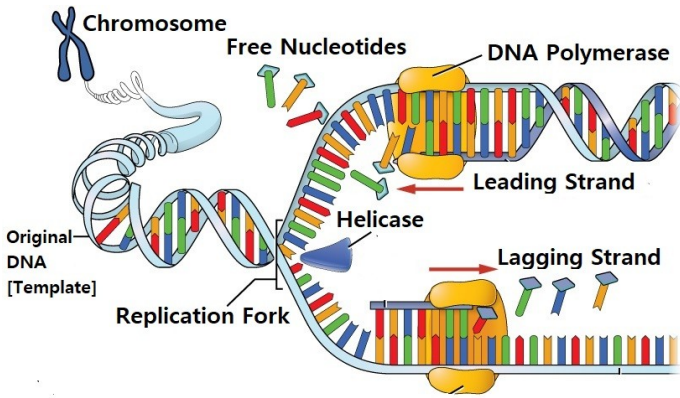


FIGURE 31.6: DNA Replication

During DNA replication, the double helix gets uncoiled, and the strands get separated. Each strand acts as a template for the next strand. Bases are matched to synthesize the new partner strand. The partner strand is produced with nucleotides available in cytoplasm.

In the process of mitosis, DNA replication ensures the segregation of chromosomes and the formation of two nuclei within the cell. Subsequently, the cell divides, producing two genetically identical cells.

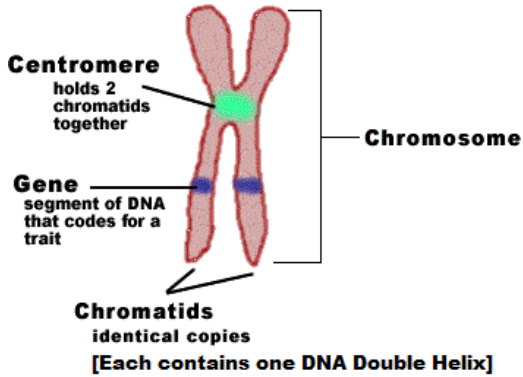


FIGURE 31.7; Chromatids and Chromosome

A chromosome in its unreplicated state consists of one double-helix DNA molecule. But, during DNA replication (just before cell division), a chromosome is composed of two identical sister chromatids, and each chromatid contains one double-helix DNA molecule. These chromatids are joined at a region called the centromere.

- Unreplicated chromosome: One double-helix DNA molecule.
- Replicated chromosome (two chromatids): Two double-helix DNA molecules (one per chromatid).

A human double-helix DNA molecule is six feet long approximately. It is wound around proteins called histones, which provide

structural support and help regulate the activities of the molecule.

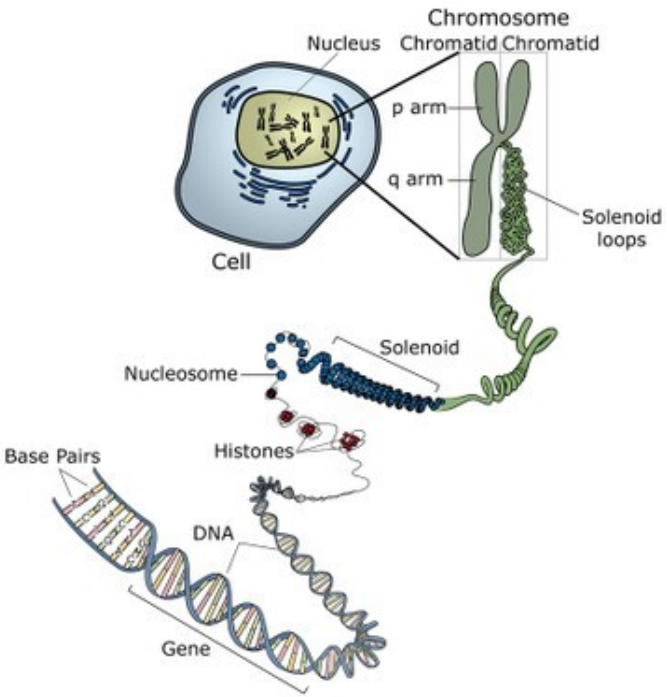


FIGURE 31.8: The wrapping of DNA molecule

The initial wrapping of a double-helix DNA molecule around histones forms nucleosomes. These nucleosomes further coil into solenoids, and additional coiling of

solenoids results in the formation of a chromatid (see figure above).

In another process, meiosis, reproductive cells are produced with a haploid set of chromosomes.

> "The Creator of the Skies and Lands, He has made for you Pairs (DNA Double Helix) from among yourselves and Pairs (DNA Double Helix) among cattle; by this means does He multiply you—there is nothing whatever like unto Him, and He is the One that hears and sees."
>
> [Al Quran 42:11]

In the above verse, cattle are mentioned to clarify that the verse is not referring to male-female pairs, as cattle do not form pairs. The verse clearly states, *"by this means does He multiply you,"* indicating that it is referring to haploid chromosomes. Each haploid chromosome contains a double-helix DNA molecule. These haploid chromosomes are carried by reproductive cells, such as sperm.

3. **The Pair for both Plants and Animals**

> "That has created Pairs (double-helix DNA molecule) in all things, and has

made for you ships and cattle on which you ride”

[Al Quran 43:12]

In ancient times, ships were made of wood. The genomes of a tree and an animal have the same chemical composition and basic structure, but the genetic codes differ: one code creates a horse, while another code creates a tree. So, the pair that can produce both cattle and wood for ocean-going ships can only be double-helix DNA molecules.

Therefore, by 'Pair,' the above verse refers to what can only be a double-helix DNA molecule.

Note:

A genome is an organism's complete set of DNA, including all of its genes.

4. **Pairs for All**

“Glory be the One Who created Pairs (double-helix DNA molecule) from what all that the earth produces and of themselves and of what they know not.” [Al Quran 36:36]

According to the above verse, all living creatures are created from pairs. The only pairs with which all living creatures, from the single-celled amoeba to the giant blue whale, can be created are double-helix DNA molecules.

Therefore, in these verses, “pair” means “double-helix DNA molecule”.

However, a virus does not have double-helix DNA. This is also clarified in the above verse by the words: "*...all that the earth produces...*" A virus is not produced on the earth; it is only produced in a host.

A virus can exist outside of the host for some time, but it needs to be inside a host to replicate. The viral genome does not encode all the proteins and RNAs needed for replication. The virus membrane fuses with the host cell membrane, allowing viral proteins to mix directly with host cell proteins in the cytoplasm, where replication can occur.

Moreover, the verses are talking about the living creatures; the viruses are nonliving.

5. **Pairs and Human Body**

A human is born with more than a hundred trillion cells. Over 250 types of cells make up

the body, and each type has specific programs needed for its function.

The body starts from a single cell (zygote) containing 23 pairs of DNA double helices. There are about 23,000 genes (only about two percent of the DNA is known) in a strand of human DNA. Surprisingly, the DNA of a chicken contains the same number of genes. It is the minor variations in these genes and their switching on and off during the formation of the body determine the kind of animal it will become.

The same genes work in a leopard, peacock, and fruit fly, yet they produce widely different animals.

It is difficult to differentiate between the embryo of a human and that of a chicken. As they grow, their features become more evident. The 'body plan gene' directs when and where the head will form—whether it will be a chicken's head or a human's head—where the legs will develop, whether these will be human legs or chicken legs, and where the hands or wings will grow, and so on.

A particular 'body plan gene' is called the hox gene. These genes are at the top of the chain of command. They issue orders that cascade through the developing embryo, activating an entire network of switches and genes that form the body-parts. They are

critical to the shape and structure of a developing creature.

The switches are not genes. They do not create things like hair, cartilage, or muscle, but they turn on and off the genes that produce these features. In this way, they choreograph the patterns and spots of the animal body.

However, from a religious perspective, the Pairs (double-helix DNA molecules) alone cannot form a human body perfectly. A zygote kept in a test tube under the most favorable conditions does not form a human body; it forms merely a lump of flesh.

Therefore, the genome code alone is not enough; Allah aids in the formation within the mother's womb.

Why doesn't Allah help in the test tube? Most likely, a human body (specifically the mother's body) provides a better connection and facilities for Allah to assist in the formation of a baby, whereas a test tube lacks these.

In the Quran, the DNA double helix is referred to as the 'Noble Pair' because it can produce proteins and enzymes, replicate cells, form and maintain different types of cells, undergo fusion to produce a zygote, and perform many other complex processes related to cells. These are highly intricate functions. However, for the perfect formation

of a human body, the genome code requires the control of Allah.

Allah monitors and controls the body plan genes and the switches to create a human. This control is essential for the initial creation within the mother's womb.

During the Resurrection, the human nafs (soul) will assist the DNA in forming the body. The nafs is a combination of unknown force fields; it cannot help during the initial formation because it is raw at that stage—a raw nafs is planted in the zygote or embryo. The nafs is designed and programmed during the initial formation of the body in the mother’s womb. Once it has been developed, it will be able to assist a set of double-helix DNA molecules (46 in the case of a human) in resurrecting the body on the Day of Judgment. [The Resurrection is discussed in detail in Section-10 of Chapter-6.]

Such is the Creation of God; now show Me what is there that others besides Him have created—nay, but the Transgressors are in manifest error.

Remarks:

DNA is the densest information storage system in the universe. Its codes point to the

existence of a Supremely Intelligent Creator, as language and code can only come from intelligence.

Again, a DNA molecule is simple compared to a cell. All life forms are created from cells, and each cell functions like a micro-chemical machine, encoded with an operational manual on how to work as part of the body. It receives and disseminates information, takes in supplies and delivers products, protects, heals, repairs, and maintains itself. It multiplies to heal wounds. It can also survive in nature independently. An amoeba, for example, is a single-celled organism.

Section 4 of Chapter-31 **[Verse 12-19]: Advice of Luqman / Expected Conduct of a *Muhsin* (Doer of Good)**

We bestowed Wisdom on Luqman: "Show gratitude to God; any who is grateful, does so to the profit of his own soul, but if any is ungrateful, verily God is free of all wants, worthy of all praise." Behold, Luqman said to his son by way of instruction: "O my son! In worship, join not with God; for false worship is indeed the highest wrong-doing."

And We have enjoined on man to his parents —in travail up on travail did his mother bear him, and in years twain was his weaning—show gratitude to Me and to thy parents; to Me is the Goal. But if they strive to make thee join in worship with Me things of which thou have no knowledge, obey them not; yet bear them company in this life with justice, and follow the way of those who turn to me. In the end, the return of you all is to Me, and I will tell you the truth of all that ye did.

[Said Luqman] "O my son! If there be the weight of a mustard-seed and it were in a rock or in the Skies or on earth, God will bring it forth; for God understanding the finest mysteries is well acquainted.

[Said Luqman] "O my son! Establish salat, and enjoin what is just and forbid what is wrong, and bear with patient constancy whatever betide thee, for this is firmness in affairs. And swell not thy cheek at men, nor walk in insolence through the earth; for God loves not any arrogant boaster. And be moderate in thy pace and lower thy voice, for the harshest of sounds, without doubt, is the braying of the ass."

Section 5 of Chapter-31 **[Verse 20-27]: Vicegerents of God**

Do ye not see that God has subjected to you all things in the Skies and Lands and has made his bounties flow to you in exceeding measure, seen and unseen? Yet there are among men those who dispute about God without knowledge, and without guidance, and without a Book to enlighten them!

Remarks:

Essentially, humans are created to be the vicegerents of Allah on the lands, as stated in the following verse:

> "Behold thy Lord said to the angels: "I will create a vicegerent on a land…" [Al Quran 2:30]

In light of the Quran, the vastness of the universes, and the greatness of Allah, the phrase *"a vicegerent on a land"* in the above verse signifies "a vicegerent on each land or each group of lands bound together by gravity, such as a galaxy." This was not merely declared; all the angels were commanded to prostrate in obedience to Adam:

> "When I have fashioned him and breathed into him of My *ruh* (soul), fall

ye down in obedience unto him." [Al Quran 15:29]

As the vicegerents of God, humans should be the supreme creatures on the lands, spread across the Samawaat (this universe) and the Jannaat (another universe).

But now, on Earth, humans are undergoing tests. During this testing period, they are not fully empowered as the vicegerents of God. The test will determine their eternal destinations—who deserves which of the lands: a land in the Samawaat or a land in the Jannaat?

Our earthly fates are fixed, but our thoughts are not. Faith is a matter of thought, and one can embrace the True Faith at any time by choice. When someone accepts the True Faith, Allah proactively changes their fate. A person with the True Faith is likely to be granted a land in the Jannaat.

Now we are living on a tiny land (the Earth) within the vast expanse of the universe (Samawaat). Scientists predict that due to gravitational forces the expansion of the universe may eventually halt, leading to a phase of contraction. Ultimately, all the objects in the universe could come together, causing the universe to collapse.

Scientists predict that the collapsed universe could potentially revive through another Big Bang (referred to as "Big Bang 2"), giving birth to a new universe.

The Quran suggests a similar model and states that the dead will be resurrected in the initially revived universe. Resurrected humans will then be moved to a specially created land, the Land of Judgment, located in the Super Space (specifically, the Eastern Super Space), where the final Judgment will take place.

> “And not they honored Allah—true honor—while the Land (the Land of Judgment) is assembling in His hand on the Day of Resurrection; and the Skies (Samawaat / this Universe) rolled-up in His right hand. Glory be to Him! And high is He above what they associate.” [Al Quran 39: 67]

After resurrected mankind is assembled on the Land of Judgment, the evolution of the reviving universe will be halted for the duration of Judgment and Salvation.

Beyond this universe lies another universe called Jannaat (Paradise), located in the Western Super Space. The Quran**,** the Holy Bible, and the Hadith describe Jannaat as an

entirely separate universe. The Jannaat is far greater in scale and magnificence than this universe (Samawaat).

> “Be quick in the race for forgiveness from your Lord and for a Jannaat, whose width is that of the Skies and Lands (this universe), prepared for the righteous…” [Al Quran 3:133]

> “Race to forgiveness from your Lord and the Jannaat; the width of which is as the width of the Sky and Land” [Al Quran 57:2]

> “Because only a few will be saved God has created two universes instead of only one”
>
> – 2 Esdras 7:50, Holy Bible, GNB

The lands (or objects) of the Jannaat are distributed across eight layers of space, Space of Jannaat. After the Judgment, a portion of mankind will be moved to these lands, where they will live eternally in peace and satisfaction as empowered vicegerents of God. Even the poorest in Jannaat will be granted an object ten times larger than the Earth. The consciousness of their souls will harmonize with the nature of their domain, allowing them to exercise authority over it—

even commanding a river to shift its course at their will.

Another portion of mankind, the sinners, will be cast into the reinitiated universe (Samawaat). They will not die but will be dragged into the reviving galaxies according to the new fates of the next cycle (the next cycle of this universe). The Quran refers to these galaxies as the objects of Hell. The sinners will live in these galaxies forever, enduring disasters and pains, as the forgotten vicegerents of God. Each sinner will be assigned a complete galaxy as their domain:

> “Allah created the Skies and Lands (this universe) for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged.” [Al Quran 54: 22]

> “We created not the Skies and Lands and all between them (this universe) merely in sport. We created them not except for just ends, but most of them do not understand, verily, the day of sorting out is the time appointed for all of them.”
>
> [Al Quran 44: 38–40]

> “Behold! In the creation of the Skies and Lands (this universe) and the alternation of night and day, there are indeed signs for men of understanding, men who celebrate the praises of Allah standing, sitting and lying on their sides, and contemplate the creation in the Skies and Lands: “Our Lord! Not for naught have Thou created this! Glory to Thee! Give us salvation from the penalty of the fire. Our Lord, any whom thou do admit to the fire, truly Thou cover with shame, and never will wrong doers find any helpers!” [Al Quran 3: 190–792]

They will have no divine power. The nature will follow its natural laws, and the living creatures—mainly the anti-creatures—will be monitored by the universal angelic system. Over them will be nineteen angels, overseeing their existence and actions.

> “It will also be said: “This day We will forget you, as ye forgot the meeting of this day of yours! And your abode is the fire, and no helpers have ye!” [Al Quran 54: 34]

But, in the course of time, a man in the **Samawaat** (this universe) may gain some control over the land where he will be living, much like how we have gained control over the Earth. He may even come to control an entire galaxy. This possibility is suggested in the verse under discussion: *"Do ye not see that Allah has subjected to you all things in the Skies and Lands (this universe), and has made his bounties flow to you in exceeding measure, seen and unseen? Yet there are among men those who dispute about Allah without knowledge and without guidance, and without a Book to enlighten them!"*

However, a dweller of this universe (a hell dweller) will endure a harsh life forever.

It is the Master Plan of Allah: To create, develop, and delegate His vicegerents (human beings) across all of creation, with the aim of infusing life into the universes, deploying intelligence and freedom of thought within His creations, and establishing a flexible and dynamic way of ruling.

What a human should do to be a good Vicegerent of God?

The fundamental purpose of a human's earthly life is to shape him into a good vicegerent of God for the eternal afterlife.

Gigantic affairs are taking place behind the scenes to resurrect us, endowed with the qualities necessary to fulfill our purposes. A human soul (nafs) is designed and programmed as its physical body forms in the mother’s womb. It matures as the person lives on Earth, dies, and then exists in a virtual life in Illiyin or Sijjin.

A human possesses a third eye (a vision aided by the nafs) that allows us to watch the angels, created from light, and the jinn, created from anti-matter. However, this third eye is not permitted to open on Earth; it will become active in the afterlife.

His memories are extracted from his brain every day and preserved in the Disc **(**Lawh-Mahfuz**)**. A set of his DNA (46 chromosomes) is also preserved.

It does not matter to Allah in which direction a vicegerent is maturing. He has many lands in both the Jannaat and the Samawaat (170 billion visible galaxies) in which to invest the Good, the Bad, and the Ugly. However, it does matter to a human. Everyone would desire to receive a land in the Jannaat.

A man named Abraham was born in Babylon, and from a very young age, he discovered Allah and stood against the idol worshippers. Allah was pleased with him. Abraham was kind-hearted and eager to protect his father and descendants, praying for them. Allah accepted his prayers, and many Prophets were born from his lineage, with the last one being Muhammad (pbuh). They received guidance from Allah, and one can derive intelligence from their Books and work accordingly to secure a better domain in the afterlife. Therefore, we should seek knowledge and strive to follow the desired path.

It is impossible for a man to change his character, as it is the expression of his nafs (soul). The nafs is a combination of unknown force fields, and these force fields cannot change without astronomically enormous heat. Moreover, changing in a positive direction requires great knowledge and ability. However, if a man believes in one God, and if God orients him toward the direction of Jannaat, He will develop his nafs through the passage of time—both on Earth and in Illiyin.

So, we should believe in one God and the afterlife, striving to perform good deeds. The essential knowledge required to gain true Faith is outlined below:

7a. **Knowing Allah**

If we are vicegerents of Allah, knowing Him should be our primary knowledge. Why does Allah not appear and acquaint Himself with us?

It is because, even if we could see Him, we would not fully understand Him. The problem is that Allah has a form, and at the same time, He is everywhere. To know Him to some extent, we need knowledge, matured souls, and the ability to perceive beyond the ordinary.

Allah has a form:

> "And Elohim created the man in His own image; in the image of Elohim He created him. He created them male and female."
>
> [Genesis 1:27, Holy Bible]

So, Allah has a form.

To understand how Allah, having a form, can also be everywhere, we need knowledge about the soul. The soul is deliberately discussed in Chapter-1 and in Section-10 of Chapter-6. To recapitulate:

- A ruh (an elementary soul) and a force field are the same thing. It operates as

the command of God. For example, a magnetic field is a kind of ruh.

- A nafs (a composite soul) is a combination of known and/or unknown force fields. A nafs sustains a system, such as an atom, and keeps it active or living. For example, magnetic field, strong nuclear force field, and weak nuclear force field together make the nafs of an atom. A living creature has a similar nafs, composed of unknown (not yet discovered) force fields.

The nafs (soul) of Allah is also a combination of known and unknown force fields (ruhs). His nafs permeates His body in form. He, in form, resides in the Arsh. His nafs is extremely huge and powerful, yet it can remain in His body in form because a nafs is not dependent on space to exist. The nafs (Nafsin-Wahidatin / GUT Force +) that created the universe started from a point.

Allah has extended several force fields (ruhs) from His nafs beyond His body in form, using them to sustain and evolve the universes. He has extended these forces collectively as His hands of nafs. These hands of nafs are additional to His hands in appearance and are invisible to our eyes. Thus, a human could see Allah in form but

cannot perceive His hands of nafs, which sustain the universes.

For example, the gravitational force is an extended part of an elementary soul (force field / ruh) of His nafs. He designed this elementary soul through His will to sustain objects. As a result, the soul operates in fixed patterns, which we observe as natural laws (such as the law of gravity). Truly, He is the Sustainer.

He also expands the universe. The force of expansion, which scientists refer to as Dark Energy, extends from one of His elementary souls (force fields / ruhs) specifically designed to expand the space.

Scientists perceive the presence of energy (Vacuum Energy) in space, which may be contained within some of His extended elementary souls (force fields / ruhs). Alternatively, the energy itself might be one of His extended elementary souls (force fields / ruhs).

Several of His extended elementary souls (force fields / ruhs) are recognized in Quantum Mechanics as fields that sustain fundamental subatomic particles, which were created from the Nafsin-Wahidatin (discussed in Chapter 1). It is worth noting that particles do not draw energy from these fields; instead, they gain mass due to their movements.

So, He is present everywhere as well. He says, 'Be,' and it is! His command is supremely effective because He sustains the inert universe from the level of fundamental subatomic particles.

Some of the force fields (ruhs) of His nafs are extended through His face, forming His face of nafs. He sees and hears everything personally and directly. He is closer to us than our jugular vein.

Allah in form and Allah existing everywhere is one.

Force fields are invisible to our material eyes. Moreover, He is so great that no vision can encompass Him, and no mind can imagine Him. A human can perceive 'Allah in form' only, but 'He in form' resides in the Arsh, which is located beyond the universes.

Again, seeing Allah in form may lead to a misguided understanding of Him. A human might mistakenly think of Him as a king, only slightly greater than Cyrus, Alexander, or Genghis Khan.

Therefore, knowledge of Allah is essential for a vicegerent to perceive Him as an entity who is partly seen and partly unseen, immensely intelligent and capable.

The Quran repeatedly seeks to acquaint us with Allah, filled with verses that speak about Him. Therefore, we should gain knowledge from the Quran and try to sense

His presence through meditation. It is possible to connect with Allah, as Khidr was connected.

On the Day of Judgment, all will be commanded by an Archangel to prostrate before Allah as soon as His shin becomes visible. Finally, 'Allah in Form' will come into full view, and the land will shine with the glory of its Lord. At that point, a human will know Allah at least to the minimum level. Thereafter, the human will attain the standard required to be employed as a vicegerent of God. After the Judgment, they will be moved to their eternal destination.

On the Day of Judgment, all will be commanded by an Archangel to prostrate before Allah as soon as His shin becomes visible. Finally, 'Allah in form' will come into full view, and the land will shine with the glory of its Lord. At that point, a human will know Allah at least to the minimum level. Thereafter, the human will attain the standard required to be employed as a vicegerent of God.

After the Judgment, they will be moved to their eternal destination.

7b. **Gaining knowledge about the Creations**

A good vicegerent should have knowledge of creation. This is so important that Allah has valued human development in science and technology while simultaneously predicting and finalizing their fates. For example, the average human lifespan was 40 to 50 years in ancient times, but it has now increased to 70 to 80 years as human knowledge has advanced. Thus, humans come to recognize the importance of understanding creation.

And there is knowledge beyond knowledge. A person possessing knowledge of the Book could transport the Throne of Bilqis in the blink of an eye:

> “Said one who had knowledge of the Book, "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is for his own soul, but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!””
>
> [Al Quran 27:40]

3. **Establishing relation with Allah**

Allah is the Creator, and thus, He knows everything. A human who knows even a small part of knowledge may receive a Nobel Prize, and we honor such individuals. We also honor leaders, thinkers, poets, and writers, because they shape our culture and history. However, this is only a small part, and everything on the Earth is bound by fate. True honor will be granted in the eternal afterlife?

Eternal honor will be granted to those who are close to Allah, the source of all knowledge and power. Ultimately, this closeness to Allah depends on righteousness:

> “O mankind! We created you from a male and a female, and made you into nations and tribes that ye may know each other (all are equal). Verily, the most honored of you in the sight of God is the most righteous of you. And God has full knowledge and is well acquainted.”
>
> [Al Quran 49:13]

Everyone is equal, but righteousness is what makes the difference, and this difference will be visible in the eternal afterlife. Therefore, anyone can rise by increasing their righteousness.

4. **Making the Habit of Praying, and Learning to Glorify Him**

A human is allowed to pray to Allah for anything they need, while other beings, from matter and anti-matter, can only praise and glorify Him.

When a human is appointed in a galaxy, the creatures of matter and anti-matter will come to him to present their special needs to Allah, as he is the vicegerent of God over that galaxy. Therefore, a human should learn how to pray to Allah, and develop the habit of prayer. He should learn to Glorify Him.

Here on Earth, it does not matter who possesses what; a sixty-year life is like sixty minutes in relation to the eternal afterlife. Therefore, one should work for the afterlife. The Earth is the ground for testing and development; it is a very important stage.

When they are told to follow the (Revelation) that God has sent down, they say: "Nay, we shall follow the ways in which we found our fathers." What! Even if it is Satan beckoning them to the Penalty of the Fire?

And who-so-ever submits his face to Allah while he is a *Muhsin* (Doer of Good), then he has grasped indeed the most trustworthy hand-

hold, and with God rests the end and decision of affairs.

But if any reject Faith, let not his rejection grieve thee, to Us is their return, and We shall tell them the truth of their deeds; for God knows well all that is in minds. We grant them their pleasure for a little while; in the end We shall drive them to a chastisement unrelenting.

If thou ask them, who it is that created the Skies and Lands? They will certainly say, "God".

Say: "Praise be to God!"

But most of them understand not: To God belong all things in the Skies and Lands; verily God is He, free of all wants, worthy of all praise.

And, if all the trees on earth were pens and the ocean with seven oceans behind it to add to its (supply as ink) yet would not the words of God be exhausted; for God is Exalted in Power, full of Wisdom.

Remarks

The universe is made up of force fields and fundamental subatomic particles, all designed to act in fixed patterns. It is a universe of information. *Information is something physical that is encoded in the state of a quantum system - Wikipedia.*

The universe is in the right hand of Allah, which is the hand of His nafs (the nafs is a

composite soul comprising both known and unknown force fields).

Additionally, each type of living creature has a specific genome code. Within a type, each species has its own unique genome code, and within a species, each individual creature has its own distinct code.

So, the universe consists of information and codes produced by God. Could these be written in a book? The verses under discussion say: *"...And, if all the trees on earth were pens and the ocean with seven oceans behind it to add to its (supply as ink) yet would not the words of God be exhausted; for God is Exalted in Power, full of Wisdom."*

In the beginning, Allah created the Pen:

> "The first thing that was created by Allah was the Pen (CCU)." [Tirmizi]

He programmed the Pen to write upon His command:

> "Proclaim! And thy Lord is Most Bountiful. He Who taught the pen" [Al Quran 96:3-4]

The Pen writes onto a saved disc:

> “Nay, it is a glorious Quran in a Disc Saved.”
>
> [Al Quran 85:21-22]

The Disc works as a Data Bank. Everything of the universe is recorded in the Disc:

> “With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge; there is not a grain in the darkness of the earth, nor anything fresh or dry, but is in a record clear.”
>
> [Al Quran 6:59]

The Pen and the Disc are linked to a Motherboard. It is called 'Mother of the Book':

> “Ha, Mim. By the Book that makes things clear. We have made it a Recitation (Qur'an) in Arabic that ye may be able to understand. And verily, it is in the Mother of the Book, in Our presence, high, full of wisdom.” [Al Quran 43:1-4]

The Mother of the Book can give birth to a book, making it an immensely advanced Mother Board.

The Pen, the Disc, and the Motherboard together form a vast computer—the computer of Allah, Who created the genome code, the living cell, and the brain billions of years ago. It may be an immense rational computer, with its disc potentially larger than the Earth. I refer to this computer as the 'Central Computer of the Universes' (CCU). It resides in the Arsh. [The CCU is discussed in detail in Section-9 of Chapter-6.]

Allah created a virtual universe within the computer (CCU) by personally designing its programs. This virtual universe serves as His Master Plan.

It was a dynamic virtual universe, detailed from beginning to end, on a proportional time scale.

In the virtual universe, we were created from our genome codes and nafses (souls), as indicated in the following verse:

> “When thy Lord drew forth from the Children of Adam, from their backs, their descendants (virtual descendants made from the genome codes and the nafses), and made them testify concerning themselves (saying): "Am I not your Lord?" They said: "Yea! We do

testify!" Lest ye should say on the Day of Judgment: "Of this we were never mindful"" [Al Quran 7:172]

Our complete lives were represented in the virtual universe, where Allah did not guide us directly; instead, we guided ourselves according to our free will, interacting with one another amidst the evolving nature and sequential events of the virtual Earth. Allah intervened and made adjustments when necessary.

The Pen extracted our fates from the virtual universe:

> “The first thing that was created by Allah was the Pen (CCU). Allah then ordered the Pen to write. The Pen asked, what should it write? Allah ordered to write the fate of everybody. The Pen wrote all those would happen from the beginning to the end." [Tirmizi]

One's present life on Earth is a repetition of the virtual life. It is a repetition because the laws and the initial configuration of the real universe were derived from the virtual universe, as indicated in the following verses.

> “No misfortune can happen on earth or in your souls but is recorded in a Book; We bring it into existence beforehand—that is truly easy for God;”
>
> [Al Quran 57:22]

> “And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to God do all questions go back.” [Al Quran 8:44]

The Pen extracted our fates. But, writing complete data of the virtual universe would be a huge job. Thus, it says in the verses under discussion: *“...And, if all the trees on earth were pens and the ocean with seven oceans behind it to add to its (supply as ink) yet would not the words of God be exhausted; for God is Exalted in Power, full of Wisdom.”*

Not your creation and not your resurrection but as a Soul Single (Nafsin-Wahidatin). Indeed, Allah is All-Hearer, All-Seer.

Remarks

All ruhs (force fields) were produced from the Nafsin-Wahidatin (a single soul/GUT Force+). Allah breathed the Nafsin-Wahidatin from His own Nafs, permeating His body in form.

The Nafsin-Wahidatin was fragmented to produce the ruhs (force fields). These ruhs were designed and combined in varying proportions to create the nafses of atoms and living creatures. [The Nafsin-Wahidatin is discussed in detail in Chapter-1.]

The universe will collapse as the skies are rolled up. It will be compressed to the point where matter disappears, and only the information (photons) will remain. The universe, in the form of information, will return to the Face of God.

> “And call not besides God on another god; there is no god but He. Everything will perish except His own Face. To Him belongs the Command and to Him will ye be brought back.” [Al Quran 28:88]

> “All that on it will perish, but will abide the Face of thy Lord, Full of Majesty, Bounty and the Honor.” [Al Quran 55: 26–27]

The 'Face of God' mentioned in the above verse refers to His 'face of nafs.' The 'face of nafs' is produced from the force fields emanating from His 'face in form.' The universe will collapse into a state of Singularity (Big Crunch). This Singularity will exist within the face of His nafs. The universe, in its state of Singularity, will be like the Nafsin-Wahidatin (a Soul Single / GUT Force+), but not a new one. It will carry the complete information (photons) of the past cycle of the universe.

Allah will reprogram and re-initiate the universe. The universe will gain mass (Thaqal) as it moves from the face of God to His right hand. At that time, humans will be resurrected from their nafses (souls) and DNA molecules. Their memories will be restored from the Disc (Lawh-Mahfuz), where they are currently preserved.

The universe, created from force fields (ruhs/elementary souls) and codes, can shrink and expand, with the information and codes surviving. Thus, the verse under discussion says: *"Not your creation and not your resurrection but as a Soul Single (Nafsin-Wahidatin). Indeed, Allah is All-Hearer, All-Seer."*

Human Resurrection:

The nafs is the main soul of a person. A human nafs is a combination of unknown force fields (ruhs), and it is given in the zygote or embryo. The human body is like a mold in the mother's womb, while the nafs is like a cast. As the baby grows, the nafs also grows and takes shape, becoming designed as a program of creation.

A nafs becomes fixed at the time of a person's death. The person can be re-created with this nafs and a set of DNA molecules (46) collected from the remains of his body.

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; with Us is a Record Guarding" [Al Quran 50: 3–4]

What is the thing that the earth does not take away? It is the DNA molecules. A DNA molecule survives in the nature for several hundred thousand years. A set of DNA molecules is enough to recreate a human.

Allah preserves the DNA molecules of each individual in natural storage:

> "It is He Who hath produced you from a Soul Single (Nafsin-Wahidatin); here is a place of dwelling and storage; We

detail Our signs for people who understand." [Al Quran 6:98]

Only a set of DNA molecules cannot create a human. If a zygote is placed into a test tube under the most favorable conditions, it cannot form a perfect body; it would only produce a lump of flesh. Allah assists in the shaping process within the mother's womb.

At the time of resurrection, the programmed nafs will assist the DNA molecules in forming the body. At that time, the mother's womb and the intimate help of Allah will no longer be required. A human will grow from the land, just as a plant grows.

Such a human cannot die in extreme situations; the damaged parts of his body will regenerate.

The memory of each person is preserved by Allah in the Lawh-Mahfuz, located in the Arsh, beyond the universes. This memory will be returned to the brain of the resurrected human.

See thou not that God merges night into day, and He merges day into night, that He has subjected the sun and the moon, each running its course for a term appointed; and that God is well-acquainted with all that ye do? That is

because God is the Reality, and because whatever else they invoke besides Him is falsehood, and because God: He is the Most High, Most Great.

See thou not that the ships sail through the ocean by the grace of God that He may show you of His signs? Verily, in this are signs for all who constantly persevere and give thanks.

When a wave covers them like the canopy, they call to God offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between; but none reject Our signs except only a perfidious ungrateful!

Section-6 [Verse 33-34]: Conclusion

O mankind! Guard against your Lord and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of God is true; let not then this present life deceive you, nor let the Chief Deceiver deceive you about God.

Verily, the knowledge of the Hour is with God. It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow, nor does anyone know in what land he is to die. Verily, with God is full knowledge, and He is acquainted.

Chapter 32 [Al Sajdah THE PROSTRATION]

Highlight: Introducing Hudan lil Muhsinin [Guidance for the Doers of Good]

Introduction

The Surah discusses the creation of humankind and their final destination. It narrates the deeds of Believers and compares them with those of Unbelievers. Similar to Chapter 31, this Chapter also reiterates important teachings presented in Part-1 and Part-2 of the Quran. Consequently, it renders this Part [Part 3 / Hudan lil Muhsinin] somewhat independent.

Flowchart

Section 1 [Verse 1-3]: A Book from the Lord of the Universes
Section 2 [Verse 4-6]: Presence of Allah in the Arsh
Section 3 [Verse 7-9]: Creation of Man and Heredity
Section 4 [Verse 10-14]: Immediate Judgment

Section 5 [Verse 15-17]: They Believe
Section 6 [Verse18-20]: Not Equals
Section 7 [Verse 21-22]: Punishment in this World
Section 8 [Verse 23-30]: Conclusion

Tafsir of the Surah

Section 1 of Chapter-32 **[Verse 1-3]: A Book from the Lord of the Universes**

Alif, Lam, Mim. The Revelation of the Book, in which there is no doubt, from the Lord of the universes.

Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord that thou may admonish a people, to whom no Warner has come before thee, in order that they may receive guidance.

Section-2 of Chapter-32 **[Verse 4-6]: Presence of Allah in the Arsh**

It is God Who has created the Skies and Lands and all between them in Six Days, then established Himself *(did istawa)* in the Arsh; ye have none besides Him to protect or intercede—will ye not then receive admonition?

Remarks:

The ‘Six Day Model of Creation’ is deliberately discussed in Section-3 of Chapter-41. Here, I will focus on the concept of *istawa.*

Allah has created multiple universes. Two of these are closely related to us: the Samawaat wal Ard (Skies and Lands/this universe) and the Jannaat (another universe). The Samawaat wal Ard is also referred to simply as Samawaat (Skies/this universe).

The Arsh spans across all the universes and is the greatest of all creations. It was created before the Samawaat and the Jannaat. The Arsh can be considered as the first universe or the highest universe.

Allah has a Kursi (Thorne) on the Arsh. He sits in the Kursi. He has an appearance, with attributes such as a face, hands, and legs. He created humans in His own image:

> “And Elohim created the man in His own image; in the image of Elohim He created him. He created them male and female.”
>
> [Genesis 1:27, Holy Bible]

> Hadith: "Allah, the Exalted and Glorious, created Adam in His own

image with his length of sixty cubits…" [Muslim]

So, Allah has a form. And, He in form looks like a human.

The verses under discussion say that *"… then established Himself (did istawa) in the Arsh…"* But, sitting somewhere in the Arsh does not mean getting established in the Arsh. If we can understand how Allah established Himself *(did istawa)* in this universe (Samawaat), we will be able to understand how Allah established Himself *(did istawa)* in the Arsh.

1. The establishment *(istawa)* of Allah in this Universe (Samawaat / Samawaat wal Ard)

The establishment *(istawa)* of Allah in this universe is discussed in the following verse:

> "Moreover, *istawa* (established Himself) into the sky, while it had been smoke. He said to it (smoke) and to the lands, "Come ye together, willingly or unwillingly." They said, "We do come in willing obedience." [Al Quran 41:11]

In the above verse, "sky" refers to the "single-sky-universe" of the preceding (first) cycle, where space was uniform. According to the verse, when Allah *istawa* (established Himself) in the sky, there was only smoke. However, when He said, "Come together, willingly or unwillingly," lands were also formed. This implies that the lands came into existence after His *istawa* in the sky.

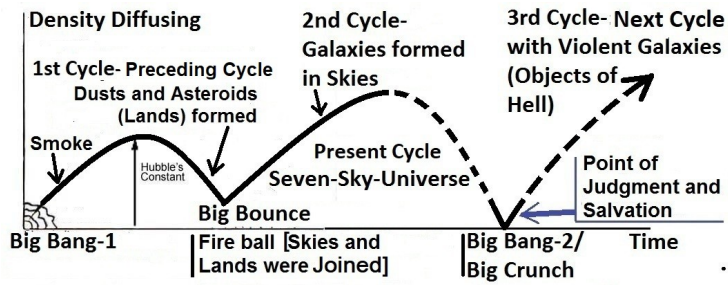


FIGURE 32.1: Cyclic Universe / Model of the Quran

How does Allah's *istawa* relate to the formation of lands (dust and asteroids)?

To answer:

There are many verses that indicate gravitational force as force of Allah. Look into the following verses:

> “Do they not see the birds, controlled in the atmosphere of the Sky? None

> holds them except Allah; most surely there are signs in this for a people who believe" [Al Quran 16:79]

> "Do they not observe the birds above them, spreading their wings and folding them in? None holds them except Most Gracious. Truly, it is He that watches over all things." [Al Quran 67:19]

A bird flies in the air by spreading and folding its wings. However, it would become unbalanced and be thrown off course if it were not held by gravity through its center of gravity (CG). The act of holding birds through gravity is described in the above verses as a direct act of Allah: *"None holds them except Most Gracious"*.

Therefore, gravitational force is a force of Allah rooted through the deposits of matter. Allah holds the birds through the Earth so that they do not become off balanced while flying and can return to the land.

> "He covers the night with the day, seeking it rapidly, and the sun and the moon and the stars controlled by His deed" [Al Quran 7:54]

> “That is because God merges night into day, and He merges day into night; and verily it is God Who hears and sees.” [Al Quran 22:61]

According to the above verses, Allah rotates the Earth to cause day and night; He moves the sun, the moon, and the stars. Thus, gravitational force is a sustaining force of Allah. A force field within a living being (Allah) should be called soul.

The soul is deliberately discussed in Chapter-1. The Quran talks about two kinds of souls: ruh and nafs:

- A ruh (an elementary soul) and a force field are the same thing. It acts as Command of God.
- A nafs (a composite soul) is a combination of known and/or unknown force fields. It sustains a system, such as an atom, or a living being as an active / living entity.

The nafs (main soul) of a human being is a combination of unknown force fields (elementary souls / ruhs). Similarly, the nafs of Allah is a combination of known and unknown force fields. His nafs permeates His body in form. 'He in form' is in the Arsh. He extended an elementary soul (force field / ruh) of His nafs, and infused it into the universe to sustain the objects. He designed

the elementary soul to act in fixed patterns. So, its acts and effects look like fixed natural laws. We call it gravitational force.

Allah has extended several elementary souls (force fields / ruhs) of His nafs collectively as His hands of nafs, extending from His body in form. A hand may comprise 10 to 15 elementary souls (force fields / ruhs). He uses the hands to sustain and evolve the universes. He is sustaining and evolving this universe (Samawaat) by His right hand. He is sustaining and evolving the Arsh by His left hand.

Therefore, visible Allah (Allah in Form) has material hands, like a human's hands. But, His invisible part (nafs) includes the hands of nafs. We know several elementary souls of His hands, discussed below:

- **The Gravitational Force**. It is one the elementary souls (force fields) of His nafs. The elementary soul is extended into the universes through His hands of nafs.

- **The Dark Energy**. Allah says that He expands the universe. Therefore, Dark Energy may be a force field (elementary soul / ruh) of His nafs,

which is extended through the hands of His nafs.

- **The Vacuum Energy**. The light of Allah is permeating the universe. The light itself may be an elementary soul (force field / ruh) of His nafs, which is extended through the hand of His nafs. Or, the light may be held in an elementary soul (force field / ruh) of His Nafs, which is extended through the hands of His nafs.

- **The Quantum Fields**. The fundamental subatomic particles are held in the fields. The fields should be sustaining force fields (elementary souls / ruhs) of Allah at Quantum level. So, the Quantum Fields should be elementary souls of His nafs, which are extended through His hands of nafs.

- **Face of Nafs**. Several force fields (elementary souls / ruhs) of His nafs are extended through His 'face in form', making His 'face of nafs'. He sees everything and hears everything.

In 1982, Alain Aspect and his team discovered that under certain circumstances

subatomic particles, such as electrons, are able to instantaneously communicate with each other regardless of the distance separating them. It doesn't matter whether they are 10 feet or 10 billion miles apart. The scientists think that the separateness is an illusion. At deeper level of reality such particles are not individual entities but are actually extensions of the same fundamental something. The foundation of the universe is a single field of intelligence.

From a scientific perspective, the universe appears as an expression of force fields because the creations, including atoms and *nafses*, are formed from a Single Soul (Nafsin-Wahidatin) breathed out by Allah. Additionally, the creations are sustained within His extended elementary souls (*ruhs*/force fields).

A creation itself (a fundamental subatomic particle) is a product of Nafsin-Wahidatin (a Soul Single) that Allah parted from His nafs. The parted nafs (Nafsin-Wahidatin) got fragmented and produced the force fields that tend to make fundamental subatomic particles in the extended elementary souls (force fields / ruhs) of Allah. So, the particles appear and disappear. The particles are creations.

For example, an electron is a product of Nafsin-Wahidatin; it is a creation and cannot

merge with the sustaining Quantum field (sustaining elementary soul of Allah). The electron can only gain mass as a result of its movement through the field.

Allah sustains everything, from fundamental subatomic particles to the vast universes. He holds absolute power over all creation. When He says, 'Be,' it comes into existence instantly. Allah as Sustainer and Evolver is viewed as Time:

> “On the authority of Abu Hurayrah, who said that the Messenger of Allah said, Allah says: “Children of Adam inveigh against Time; I am Time; I change the day and night”
> [Hadith-e-Qudsi, Bukhari and Muslim]

Therefore, Allah has established Himself (did istawa) within the universe (Samawaat) by infusing several of His extended elementary souls (force fields/ruhs) into the fabric of space. These souls are designed by His will to operate in fixed patterns, with some of their actions resembling natural laws.

After the smoke (primarily hydrogen and helium) was produced in the initial single-sky universe of the preceding cycle, Allah infused the gravitational force, one of His elementary souls (*ruhs*). This gravitational force

concentrated the smoke into the first generation stars. Heavier elements were formed within these stars through fusion reactions and scattered into space by supernova explosions. These elements gave rise to dust and asteroids (lands), as the verse states:

> “Moreover, established Himself (did istawa) into the sky, while it had been smoke. He said to it (smoke) and to the lands (dusts and asteroids), “Come ye together, willingly or unwillingly.” They said, “We do come in willing obedience.”
>
> [Al Quran 41:11]

Gravity halted the expansion of the single-sky universe, causing it to begin contracting. Eventually, the contracting universe underwent a Big Bounce, leading to its rebirth as the expanding seven-sky universe of the present (second) cycle.

During the formation of the skies, Allah commanded the smoke and the lands to come together. Thus, the law of inertia was established, ensuring the proportional distribution of heavy and light matter across the skies.

Therefore, Allah did *istawa* (established Himself) into the universe by infusing the right hand of His *nafs*.

2. The establishment of Allah in the Arsh

Allah did *istawa* (established Himself) into the Arsh in the same way He did *istawa* into this universe (Samawaat). He did *istawa* into the Arsh by infusing the left hand of His nafs.

In addition, the verse connects human affairs with the Arsh, as it says: *"…then did istawa (establish Himself) on the Arsh; ye have none besides Him to protect or intercede…"* It means that Allah controls human affairs from the Arsh.

Allah has a vast computer (CCU) in the Arsh, which functions as the head of a super-giant cybernetic system. The Empire of Angels is automated by this system.

The computer (CCU) monitors the affairs of living creatures through the angels. These creatures are monitored according to their fates, which are derived from the Master Design.

I have discussed the CCU and the Master Design in Section-9 of Chapter-6.

He rules affairs from the Skies to the Earth—
in the end will go up to Him on a Day, the space

whereof will be a thousand years of your reckoning. Such is He, the Knower, the Hidden and the Witnessed, the Exalted, the Merciful.

Remarks:

Allah sustains and controls the inert creations directly; no one but Him can do so —an atom is too small to sustain and control, and the universe is too vast.

However, living creatures have diversified activities. Therefore, their fates were extracted from the Master Design that Allah personally created in His Computer (CCU). He has entrusted the angels with monitoring the living creatures according to their fates.

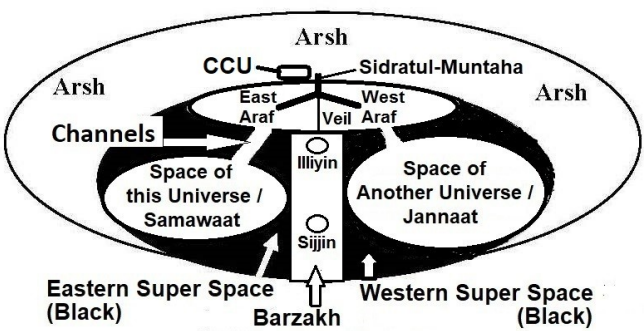


FIGURE 32.2: Disposition of Overall Creation

The organization of angels is automated by a vast cybernetic system, centered around

a massive server called Sidratul-Muntaha, located in the Araf beyond the universes (Samawaat and Jannaat). It (Sidratul-Muntaha) programs and assigns the angels to their respective tasks. The Sidratul-Muntaha operates according to the commands of the CCU, located in the Arsh. I have discussed this system in detail in Section-9 of Chapter-6.

The universe (Samawaat) spans billions of light years across. Therefore, anything descending from Sidratul-Muntaha would take billions of years to reach Earth, even if it moves at the speed of light. As a result, angels assigned to a thousand-year period are grouped together and dispatched long before the events related to that group are scheduled to occur.

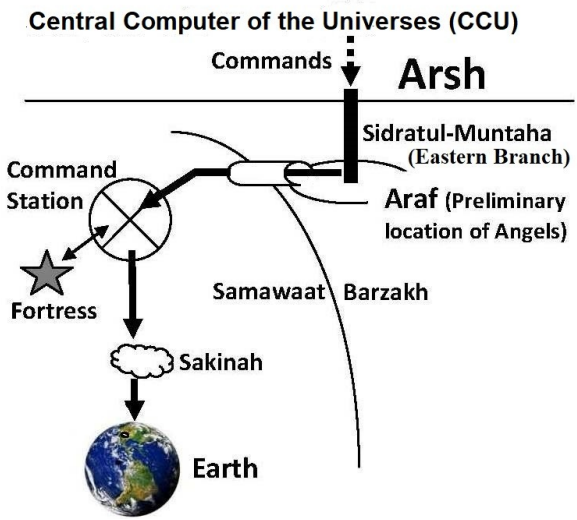


FIGURE 32.3: Cybernetic System

Once the group reaches the destined sky, the angels are stationed at the Command Station and Fortresses of that sky. From these stations, they are dispatched to their respective job-stations by Sakinahs. A Sakinah carries a group for a thousand months.

Thus, a day of the universal affair is equivalent to one thousand earthly years, as the verses under discussion state: *"He rules affairs from the Skies to the Earth—in the end will go up to Him on a Day, the space*

whereof will be a thousand years of your reckoning…"

It is said in another verse too:

> "…Verily a day in the sight of thy Lord is like a thousand years of your reckoning."
>
> [Al Quran 22: 47]

The angels responsible for monitoring the fates are already destined. However, Allah personally comes to know something instantly; He can act at once. In the verses under discussion, Allah is described as the Knower, the Hidden, and the Witnessed: *"… Such is He, the Knower, the Hidden, and the Witnessed, the Exalted, the Merciful."*

Allah is manifest at the foundational (sub-atomic) level. As He ascends to higher levels, He becomes increasingly hidden. In our dimension, He is concealed, yet we experience one of His sustaining forces, such as gravity, which anchors matter at different points in space. Thus, He is indirectly witnessed in our dimension as well. Allah is One; He has no partner.

Section-3 of Chapter-32 **[Verse 7-9]:**
Creation of Man and Heredity

The One Who made good everything He created, and He began the creation of man from the gene expression (*tinin*).

Remarks:

In the above verse, 'tinin' is commonly translated as 'clay.' However, clay is silicon-based matter, whereas a human is a carbon-based being. Therefore, 'tinin' should not be translated as clay or mud.

The people of the past derived the idea from Socrates that everything was created from Fire, Water, Earth, and Air. Consequently, Islamic scholars interpreted 'tinin' as 'clay.' Later, when Arabic dictionaries were compiled in the eighth century and beyond, the meaning of 'tinin' was established as 'clay.'

'Tinin' has other meanings as well, such as 'point' and 'lute' (a kind of musical instrument with strings). The “lute” is more appropriate in context of the verse.

FIGURE 32.1: Lute

A zygote is a microscopic entity that can be compared to a point. Therefore, 'tinin' in this verse can be interpreted and translated as 'zygote.'

Alternatively, a human double helix DNA molecule remains coiled as a microscopic chromosome, yet it is a six-foot-long polymer. It can therefore be compared to a string. A zygote, with its 46 molecules, can be compared to a lute with strings. The music produced by the lute can then be likened to the gene expressions that form the human body in the mother’s womb (with the help of Allah). Therefore, 'tinin' in this verse can also be interpreted and translated as the 'gene expression.'

The Earth evolved over approximately four and a half billion years. In the final phase, its environment was refined for the

arrival of humans. Many ancient animals, such as dinosaurs, were wiped out during the Mass Extinction, and animals suitable for humans began to appear.

"Around 65 million years ago, something unusual happened on our planet—and we can see it in the fossil record. Fossils that are abundant in earlier rock layers are simply not present in later rock layers. A wide range of animals and plants suddenly died out, from tiny marine organisms to large dinosaurs."

– American Museum of Natural History

For example, primitive horses were only 20 cm high. Their small size was necessary for them to hide in undergrowth and burrows to survive the Ages of Reptiles (Triassic, Jurassic, and Cretaceous periods).

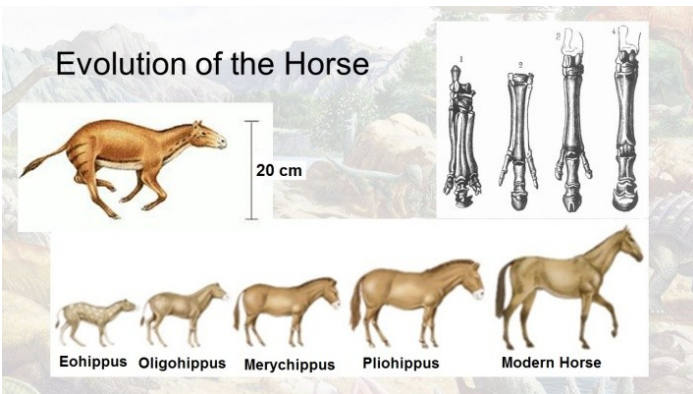


FIGURE 32.2: *Made good everything He created*

A human could not ride a 20 cm high horse. About 66 million years ago, evolution was redirected to make the Earth suitable for Adam, marking the beginning of the Age of Mammals (Cenozoic Era). The great reptiles were wiped out, and horses were made larger and obedient.

After the Earth was made suitable for humans, Allah created Adam by developing the gene expression, as the verses under discussion indicate: *"The One Who made good everything He created, and He began the creation of man from gene expression."*

There are other verses that help us understand how Allah created Adam:

> "Glory to God Who created all things that the earth produces, as well as their own kind, and things of which they have no knowledge from Pairs (double helix DNA molecule)"
>
> [Al Quran 36:36]

The above verse means that Allah created Adam with double helix DNA molecules (pairs) that produce all earthly creatures, from amoebas to blue whales, and from bacteria to maple trees.

It is likely that Allah created a human cell with a complete set of double helix DNA molecules (46) and provided it with nourishment. The cell multiplied and formed Adam's body, similar to the creation of a baby in a test tube. Allah began with the development of the genome.

Then He made his progeny from the heredity (*sulalatin*) of despised fluid.

Remarks:

In the above verses, 'sulalatin' is often translated as 'extract' or 'sperm,' but the actual meaning of 'sulalatin' is 'heredity,' 'lineage,' 'ancestry,' etc.

We know that the double helix DNA molecules of sperm and ovum carry hereditary information. Therefore, *"heredity of despised fluid"* should refer to the "hereditary information carried by sperm and ovum":

"Chromosomes are thread-like molecules that carry hereditary information for everything from height to eye color. They are made of protein and one molecule of DNA (Double Helix DNA Molecule), which contains an organism's genetic instructions, passed down from parents" – livescience

The groups of double helix DNA molecules, carried by the sperm and ovum, are responsible for carrying and transmitting hereditary material or genetic instructions from parents to offspring.

Thus, the DNA material of a zygote produces a specific child—a child of a European couple will resemble a European, not an African. He will look like his father and grandfather, but not exactly like them.

To explain further:

According to Encyclopedia Britannica heredity is: *"The sum of all biological processes by which particular characteristics are transmitted from parents to their offspring. The concept of heredity encompasses two seemingly paradoxical observations about organisms: the constancy of a species from generation to generation and the variation among individuals within a species. Constancy and variation are actually two sides of the same coin, as becomes clear in the study of genetics. Both aspects of heredity can be explained by genes, the functional units of heritable material that are found within all living cells. Every member of a species has a set of genes specific to that species. It is this set of genes that provides the constancy of the species. Among individuals within a species, however, variations can occur in the form each gene*

takes, providing the genetic basis for the fact that no two individuals (except identical twins) have exactly the same traits."

– The Encyclopedia Britannica

A boy is slightly different from his father and a little different from his brothers.

Each human somatic cell contains 23 pairs of diploid chromosomes. During meiosis, these chromosomes are reduced to 23 haploid chromosomes to form reproductive cells.

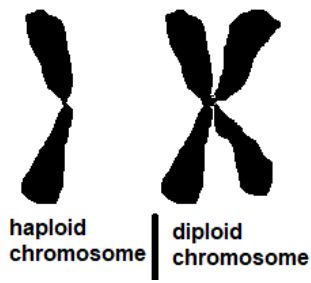


FIGURE 32.3: Chromosome

A human cell divides in two ways: **Mitosis** and **Meiosis**. **Mitosis** is responsible for general cell division, producing two identical diploid cells with 23 pairs (46 total) of chromosomes. **Meiosis**, on the other hand, occurs only in the reproductive organs to produce gametes (sperm or ovum). Each gamete contains 23 haploid chromosomes,

ensuring the correct chromosome number is restored during fertilization (fusion of sperm and ovum).

Meiosis creates new genetic material for offspring through a process called Chromosome Crossover**.** Chromosome Crossover is the exchange of genetic material between homologous chromosomes during Prophase I of Meiosis. This process results in recombinant chromosomes, which contribute to genetic variation in offspring:

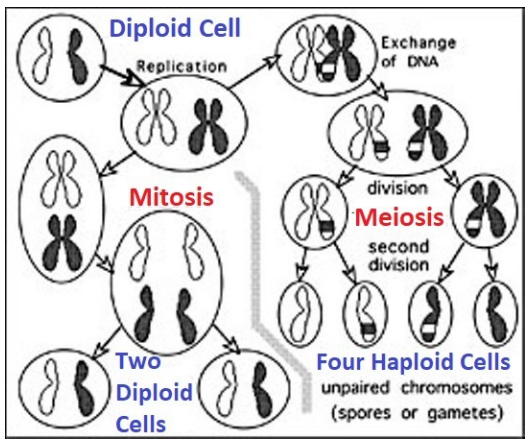


FIGURE 32.4: Chromosome Crossover

Chromosome Crossover **and** independent assortment during Meiosis, offspring inherit a unique combination of alleles and genes that differ from their parents.

Furthermore, He fashioned him in due proportion, and breathed into him His ruh, and He gave you hearing and sight and feeling; little thanks do ye give!

Remarks:

The genome alone is not sufficient to fashion a human. A zygote placed in a test tube under the most favorable conditions does not form a perfect body; instead, it produces only a lump of flesh.

In the mother's womb, there is nothing inherently extraordinary. However, the mother's body and nafs provide an optimal environment for Allah to cross dimensions and work closely on finer matters. Allah monitors the formation of a human baby in the mother's womb. Remember, when Allah slightly revealed Himself on the Mount of Moses, the Mount was burned. Yet, Allah can act safely through a human being.

As Allah fashions a baby in the mother's womb, the baby's nafs (primary / a composite soul) is designed as a program of creation. Therefore, during resurrection, the mother's womb and Allah's intimate involvement in the process will no longer be necessary.

A human possesses a special ruh (elementary soul / an unknown force field)

without which consciousness is impossible. Allah breathes this special ruh into a baby just after birth (similar to how He breathed ruh into Adam), enabling the baby to become conscious and cry for the first time.

Allah detaches the ruh when a person sleeps, leaving him with an incomplete nafs (main or composite soul, a combination of unknown force fields). The ruh is returned upon waking, restoring consciousness.

The ruh is removed from a body during sleep and death.

The ruh of a human is a designed force field of an unknown kind, anchored in specific muscles of the chest. With the help of the nafs, chest muscles, nervous system, and brain, the ruh produces the virtual brain, which extends beyond the physical brain. The ruh acts as the platform for the virtual brain. We call the virtual brain mind (qalb).

The virtual brain (*mind* / *qalb*) governs hearing, seeing, and feelings, as the verses under discussion describe: *"Furthermore, He fashioned him in due proportion, and breathed into him His ruh, and He gave you hearing and sight and feeling..."*

How the ruh relates to hearing, sight, and feeling is discussed in detail in Section-10 of Chapter-6. To recapitulate, a brief explanation of its relationship to sight and feelings is provided below:

One’s material brain cannot cope with the rapidly changing sights while driving a car. Each sight provides a large amount of data, and the brain would become overloaded if all this data were processed deliberately. To manage this, unimportant data is quickly erased, and the brain learns to process visual information by matching key points. For example, a Caucasian may perceive all Mongoloids as looking alike because his brain has not learned the key points that differentiate them.

It is likely that the virtual brain (qalbs/minds) plays a role in forming visions, with much of the data being erased before reaching the material brain. In certain situations, we may be driven solely by our virtual brains.

The virtual brain also enables one to experience emotions. Sorrow and joy are felt in the chest, where the ruh is anchored. It is worth noting that sorrow and joy are associated with the ruh, whereas other emotions are linked to the force fields of the nafs. Ruh and nafs are discussed in detail in Section 10 of Chapter 6.

Section-4 of Chapter-32 **[Verse 10-14]: Immediate Judgment**

And they say: "What! When we are lost in the earth, shall we indeed be in a creation renewed? Nay, they deny the meeting with their Lord.

Say: "The angel of death put in charge of you will take your souls; then shall ye be brought back to your Lord. If only thou could see when the guilty ones will bend low their heads before their Lord, "Our Lord! We have seen and we have heard. Now then send us back; we will work righteousness, for we do indeed believe."

Remarks:

We know that an angel named Azrail collects the soul (nafs) of a person at the time of death. The angel places the soul of a sinner into the Sijjin and the soul of a Believer into the Illiyin, where it is further prepared for its final destination. Therefore, the primary judgment—determining whether one will go to Jannaat or Hell—is made immediately after death by Allah.

The verses under discussion indicate that the souls (nafs) of humans are taken to Allah for judgment immediately after their deaths. The verses describe their condition: *"Our Lord! We have seen and we have heard. Now then send us back; we will work righteousness, for we do indeed believe."*

However, a nafs is not intelligent enough to present its arguments. Therefore, it is important to understand how a nafs acquires intelligence and the knowledge of its earthly life, enabling it to interact with Allah during the Judgment.

1. **Preparing a Nafs for Judgment before it is sent to Illiyin or Sijjin.**

The soul (nafs) of a deceased person is first taken by Azrail (the Angel of Death) to the Arsh, where his holographic body is produced by the CCU (Central Computer of the Universes, as discussed in Section 9 of Chapter 6).

The CCU can produce a holographic human due to the following reasons:

- The CCU is a highly advanced divine computer, consisting of the Pen, the Saving Disc (Lawh-Mahfuz / Disc Saved), and the Motherboard (Mother of the Book), where Allah created a virtual universe as His Master Design before creating the physical universe.
- We were created in the virtual universe through our nafses and genome codes,

and we lived holographic lives on a holographic Earth within the CCU.

- Currently, the memory data of each person is collected by the angel every night, as stated in the following verse:

> “It is He who does take your ruhs by night, and has knowledge of all that you have done by day; by day does He raise you up again; that a term appointed be fulfilled. In the end, unto Him will be your return; then will He show you the truth of all that you did.”
>
> [Al Quran 6:60]

The angel collects and preserves the brain data in the CCU, where each human’s information is stored in appropriate files and folders.

After the nafs of a dead person is taken to the Arsh, it (nafs) is energized with his virtual physique, produced from his genome code. And his memory file is connected to his virtual brain. Then the holographic human is projected before Allah for the Judgment.

After the nafs of a deceased person is taken to the Arsh, it is energized with his virtual physique, produced from his DNA code, a copy of which is stored in the CCU. His memory file is linked to the virtual brain.

The person is then almost like a human on the Earth. The holographic human is subsequently projected before Allah for judgment.

Subsequently, he is placed into the holographic world of Illiyin or Sijjin, where he meets his deceased relatives. They will remain there until the Day of Judgment.

Illiyin and Sijjin are highly developed servers linked to the CCU, capable of supporting the holographic worlds and holographic humans.

2. **Points to Know about Illiyin and Sijjin:**

We need to understand the following points in order to comprehend Illiyin and Sijjin.

a. Illiyin and Sijjin are programmed hard drives of the servers linked to the Central Computer of the Universes (CCU). These hard drives are referred to as the 'Book Inscribed:

> Nay! Surely the Book of the wicked is in Sijjin. And what will explain to thee what Sijjin is? A Book inscribed! [Al Quran 83:7-9]

b. Sijjin governs the holographic world of the sinners, which is located in the deep

Barzakh. Illiyin is a similar establishment for the righteous, but it is situated in the higher Barzakh.

c. The Barzakh is a non-negotiable barrier space that separates the Samawaat (this universe) from the Jannaat (another universe).

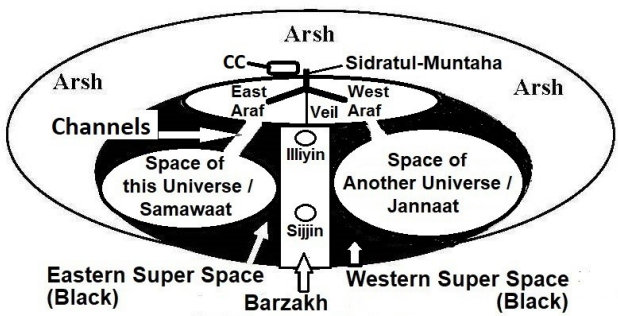


FIGURE 32.5: Barzakh, Illiyin, Sijjin

3. **Punishment of the Grave**

A human can be punished in the holographic life of Illiyin or Sijjin, which is known as the Punishment of the Grave. The human brain cannot distinguish between virtual reality and physical reality. For example, one may close one's eyes and imagine sitting on the edge of a fifty-story building; one will still feel fear. Similarly, the feeling of pain is a virtual experience, as it is perceived by the

brain. Therefore, there is no reason to underestimate the punishment in the virtual realm of Sijjin.

A human nafs does not change after death. We know that a temperature of 10^{28} degrees K is required to merge the Strong Nuclear Force Field with the Electromagnetic Force Field. Similarly, the human nafs is a combination of unknown force fields (yet to be discovered). It is not easy to change.

However, the nafs of a sinner becomes more resilient in the Sijjin, with some corrections applied. This process involves the application of extreme heat, which constitutes the 'Punishment of the Grave.'

The person (hell dweller) will be resurrected as a towering giant, standing a thousand kilometers tall. He will require space from Makkah to Madinah just to sit. Allah, in His Mercy and as an unprecedented Creator, will not send a servant unprepared for his destination, even if the servant is a sinner.

There may also be punishments in Illiyin. A person destined for Jannaat may have committed sins that harmed their nafs. In such cases, their nafs may be corrected through punishments in Illiyin.

Illiyin and Sijjin are deliberately discussed in Chapter-83.

Finally, as discussed above, our memories are collected every night. The memories of the last day are gathered by scanning the brain in the grave. The asking of the three questions in the grave—'Who is your Lord? What is your religion? Who is your prophet?'—illustrates this process.

If We had so willed, We could certainly have brought every soul its true guidance, but the Word from Me will come true: "I will fill hell with jinns and men all together"– Taste ye then; for ye forgot the meeting of this Day of yours, and We too will forget you—taste ye the Penalty of Eternity for your deeds!

Section 5 of Chapter-32 **[Verse 15-17]: They Believe**

It is they believe in Our verses those who when they are recited to them fall down in adoration and celebrate the praises of their Lord, nor are they puffed up with pride; their limbs do forsake their beds of sleep the while they call on their Lord in Fear and Hope, and they spend out of the sustenance which We have bestowed on them. Now no person knows what delights of the eye are kept hidden for them, as a reward for their deeds.

Section 6 of Chapter-32 **[Verse18-20]: Not Equals**

Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they: For those who believe and do righteous deeds Jannaat-ul-Maawa are homes for their deeds. As to those who are rebellious and wicked, their abode will be the Fire; every time they wish to get away there-from, they will be forced there-into, and it will be said to them, "Taste ye the penalty of the fire, the which ye were wont to reject as false."

Section 7 of Chapter-32 **[Verse 21-22]: Punishment in this World**

And indeed, We will make them taste of the penalty of this (life) prior to the supreme penalty in order that they may return. And who does more wrong than one to who are recited the verses of his Lord, and who then turns away there-from? Verily, from those who transgress, We shall exact retribution.

Section 8 of Chapter-32 **[Verse 23-30]: Conclusion**

We did indeed aforetime give the Book to Moses, be not then in doubt of its reaching, and We made it a guide to the children of Israel. And We appointed from among them leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our verses. Verily, thy Lord will judge between them on the Day of Judgment in the matters wherein they differ.

Does it not teach them a lesson, how many generations We destroyed before them—in whose dwellings they go to and fro? Verily, in that are signs. Do they not then listen?

And do they not see that We do drive rain to parched soil and produce therewith crops providing food for their cattle and themselves? Have they not the vision?

They say: "When will this decision be, if ye are telling the truth?"

Say: "On the Day of Decision no profit will it be to Unbelievers if they believe, nor will they be granted a respite."

So, turn away from them and wait; they too are waiting.

Chapter 33 [Al Ahzab THE CONFEDERATES]

Introduction

The Surah talks about the Battle of Khandak and provides some guidance on day-to-day life.

Flowchart

Section 1 [Verse 1-3]: Follow the Revelation
Section 2 [Verse 4-5]: False Relation
Section 3 [Verse 6]: Prophet's (pbuh) Wives are Mothers
Section 4 [Verse 7-8]: Covenant of Prophet
Section 5 [Verse 9-27]: The Battle of Khandak (Ditch)
Section 6 [Verse 28-34]: Instruction to Prophet's (pbuh) Consorts
Section 7 [Verse 35-39]: Marrying divorced wife of Adopted Son
Section 8 [Verse 40-44]: Celebrate the Praises of God
Section 9 [Verse 45-48]: Heed not their Annoyances
Section 10 [Verse 49-52]: Instruction of Marriage for Prophet (pbuh)
Section 11 [Verse 53-57]: Annoying Prophet (pbuh) and his Family

Section 12 [Verse 58-59]: Annoying Believers and Hijab
Section 13 [Verse 60-62]: Spreading Rumors
Section 14 [Verse 63-68]: Cursed Unbelievers
Section 15 [Verse 69-73]: Vicegerents of God

Tafsir of the Surah

Section 1 of Chapter 33 **[Verse 1-3]: Follow the Revelation**

O Prophet! Fear for the sake of God and hearken not to the Unbelievers and the Hypocrites, verily God is full of Knowledge and Wisdom. But follow that which comes to thee by inspiration from thy Lord; for God is well acquainted with that ye do. And put thy trust in God, and enough is God as a disposer of affairs.

Section 2 of Chapter 33 **[Verse 4-5]: False Relation**

God has not made for any man two qalbs (minds) in his body, nor has He made your wives whom ye divorce by *Zihar* your mothers, nor has He made your adopted sons your sons; such is your speech by your mouths, but God tells the truth and He shows the way: Call them by their

fathers; that is more just in the sight of God. But if you do not know their fathers, then they are brothers in religion, and those entrusted to you. But there is no blame on you if ye make a mistake therein—the intention of your qalbs (minds); and God is Oft-Returning, Most Merciful.

Remarks:

"Zihr" was a pre-Islamic Arabian custom in which a husband could divorce his wife by declaring, 'Thou art henceforth as my mother's back' (with *Zahr* meaning 'back'). In pagan Arab societies, this form of divorce was considered final and irrevocable. However, the divorced woman was not permitted to remarry and was forced to remain under her former husband's custody, effectively reducing her to the status of a household slave. This practice was abolished by verses 58:1-4 of the Quran.

Adopted sons should be called by the name of their biological father. If the father's name is unknown, they should be regarded as brothers in Islam.

Section 3 of Chapter 33 **[Verse 6]: Prophet's (pbuh) Wives are Mothers**

The Prophet is closer to the Believers than their own-selves, and his wives are their mothers.

Blood relations among each other have closer personal ties, in the decree of God, than Believers and Muhajirs; nevertheless do ye what is just to your closest friends; such is the writing in the decree.

Section 4 of Chapter 33 **[Verse 7-8]: Covenant of Prophets**

And remember We took from the prophets their covenant, as from thee, from Noah, Abraham, Moses, and Jesus the son of Mary; we took from them a solemn covenant that (God) may question the (Prophets) of Truth concerning the Truth they (preached). And He has prepared for the Unbelievers a grievous Penalty.

Section 5 of Chapter 33 **[Verse 9-27]: The Battle of Khandak (Ditch)**

O ye who believe! Remember the grace of God on you, when there came down on you hosts. But We sent against them a hurricane and forces that ye saw not, but God sees all that ye do. Behold! They came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various thoughts about

God! In that situation were the Believers tried; they were shaken as by a tremendous shaking.

And behold! The Hypocrites and those in whose hearts is a disease say: "God and His Apostle promised us nothing but delusion!"

Behold! A party among them said: "Ye men of Yathrib! Ye cannot stand! Therefore, go back!"

And a band of them ask for leave of the Prophet, saying: "Truly our houses are bare and exposed," though they were not exposed. They intended nothing but to run away. And if an entry had been effected to them from the sides of the (ditch), and they had been incited to sedition, they would certainly have brought it to pass with none but a brief delay; and yet they had already covenanted with God not to turn their backs, and a covenant with God must be answered for.

Say: "Running away will not profit you if ye are running away from death or slaughter, and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"

Say: "Who is it that can screen you from God if it be His wish to give you punishment or to give you mercy?" Nor will they find for themselves, besides God, any protector or helper.

Verily, God knows those among you who keep back (men) and those who say to their brethren, "Come along to us, but come not to

the fight except for just a little while”—covetous over you.

Then when fear comes, thou will see them looking to thee; their eyes revolving like one over whom hovers death, but when the fear is past, they will smite you with sharp tongues—covetous of goods.

Such men have no Faith, and so God has made their deeds of none effect; and that is easy for God. They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish, they were in the deserts among the Bedouins and seeking news about you; and if they were in your midst, they would fight but little.

Ye have, indeed, in the Apostle of God good for any one whose hope is in God and the Final Day, and who engages much in the praise of God.

When the Believers saw the Confederate forces, they said: "This is what God and his Apostle had promised us, and God and His Apostle told us what was true." And it only added to their faith and their zeal in obedience.

Among the Believers are men who have been true to their covenant with God; of them some have completed their vow, and some wait, but they have never changed in the least.

That God may reward the men of Truth for their Truth and punish the Hypocrites if that be

His Will or turn to them in Mercy; for God is Oft-Forgiving, Most Merciful.

And God turned back the Unbelievers for their fury; no advantage did they gain; and enough is God for the Believers in their fight. And God is Full of Strength, Able to enforce His Will.

Remarks:

In the 5th year of Hijrah, a large army gathered against the Muslims of Madinah. The Jews of Bani an-Nadir and Bani Qainuqa came from the north, while the tribes of Ghatafan, Bani Sulaim, Fazarah, Murrah, Ashja, Sa'd, and Asad approached from the east. The Quraysh, along with their allies, advanced from the south. Together, their forces numbered between ten and twelve thousand.

It was a combined offensive orchestrated by the Jews of Bani an-Nadir, who had settled in Khyber after their banishment from Madinah. They went around to various tribes, persuading them to unite their forces for a joint attack on Madinah.

Madinah was partially protected by its natural surroundings. Impassable lava rocks encircled the city, except in the west. There was a gap in the south, but it was covered

with thick vegetation, making an assault from that direction very difficult.

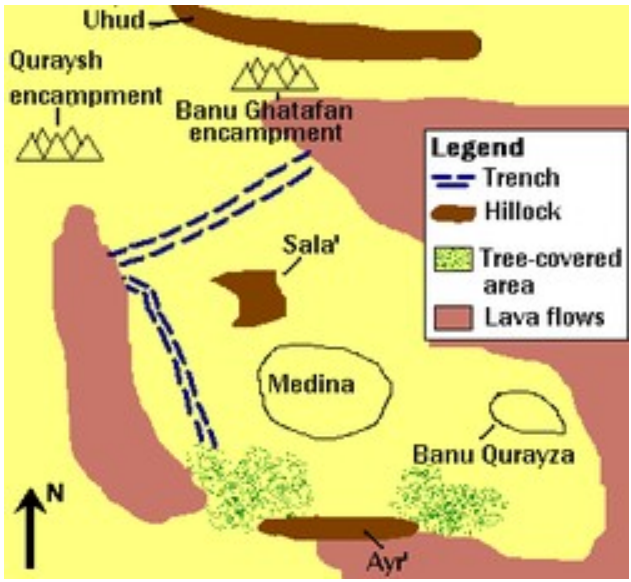


FIGURE 33.1: The Defense of Madinah

The Prophet (pbuh) prepared a trench along the western and northern boundaries and took up position with 3,000 men, with Mount Sala at their back. Salman the Persian, the first Persian convert to Islam, proposed the plan for this defensive obstacle.

The adversaries laid siege to Madinah for 27 days, beginning on March 31, 627. One night, a thunderstorm struck their camp,

bringing severe cold winds and darkness. The wind toppled their tents and threw them into disarray. That same night, they abandoned the battlefield and returned to their homes.

In the morning, not a single enemy soldier remained on the battlefield. Upon finding it empty, the Prophet (pbuh) declared: 'The Quraysh will never be able to attack you after this; now, it is you who will take the offensive.'

And those of the People of the Book who aided them, God did take them down from their strongholds and cast terror into their hearts, some ye slew and some ye made prisoners. And He made you heirs of their lands, their houses, and their goods, and of a land, which ye had not frequented (before). And God has power over all things.

Remarks:

After the Battle of Khandak, the Muslims besieged the Jewish tribe of Banu Qurayza. The tribe surrendered after two to three weeks. Subsequently, 500 to 800 men of Banu Qurayza were executed, while the women and children were enslaved.

The Jewish tribes of Banu Qainuqa and Banu an-Nadir had already been exiled. Banu Qurayza could have been exiled as well, but the previously exiled Jewish tribes were the ones who orchestrated the offensive at Khandak. The Quraysh of Makkah could never have gathered such a large force on their own; they were content with their partial victory at Uhud. The Khandak offensive, in reality, was a Jewish-led attack. Had the tribe of Qurayza been exiled, it would have strengthened the forces of the exiled tribes, making them virtually unbeatable.

It was a do-or-die situation.

The Prophet (pbuh) destroyed the tribe of Qurayza, following the instructions of Gabriel, and subsequently drove the previously exiled Jews out of the Arabian Peninsula (defined as the area south of the line joining the tip of the Persian Gulf and the tip of the Red Sea).

In the treaty of surrender, Banu Qurayza appointed Hazrat Sad bin Muadh as the judge, who ruled according to the traditions of the Holy Bible. The verdict was carried out by the forces of Prophet Muhammad (pbuh).

Soon, Madinah became the religious center dedicated to the spreading of Islam throughout the Home of Ummah, extending from Morocco to the Pamirs. The presence of

Jewish tribes in Madinah would have been a hindrance to this mission. Outside the Arabian Peninsula, Jews lived in safety throughout the Muslim territories, protected forever.

Section 6 of Chapter 33 **[Verse 28-34]: Instruction to Prophet's (pbuh) Consorts**

O Prophet! Say to thy consorts: "If it be that ye desire the life of this world and its glitter, then come, I will provide for your enjoyment and set you free in a handsome manner. But if ye seek God and His Apostle and the home of the hereafter, verily God has prepared for the well doers amongst you a great reward.

O consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the punishment would be doubled to her, and that is easy for God. But any of you that is devout in the service of God and His Apostle and works righteousness, to her shall We grant her reward twice, and We have prepared for her a generous sustenance.

O consorts of the Prophet! Ye are not like any of the women. If you guard, then be not too complacent of speech lest one in whose heart is

a disease should be moved with desire, but speak ye a speech just.

And stay quietly in your houses and make not a dazzling display like that of the former times of ignorance, and establish regular prayer, and give regular Charity, and obey God and His Apostle.

And God only wishes to remove all abomination from you, ye members of the family, and to make you pure and spotless.

And recite what is rehearsed to you in your homes of the verses of God and His wisdom; for God understands the finest mysteries and is well acquainted.

Section 7 of Chapter 33 **[Verse 35-39]: Marrying Divorced Wife of Adopted Son**

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast, for men and women who guard their chastity, and for men and women who engage much in God's praise—for them has God prepared forgiveness and great reward.

It is not fitting for a Believer man or woman when a matter has been decided by God and His Apostle to have any option about their decision; if any one disobeys God and His Apostle, he is indeed on a clear wrong path.

Behold! Thou did say to one who had received the grace of God and thy favor, "Retain thou thy wife and guard for the sake of God." But thou did hide in thy heart that, which God was about to make manifest—thou did fear the people, but it is more fitting that thou should fear God.

Then when Zaid had dissolved with her with the necessary (formality), We joined her in marriage to thee, in order that there may be no difficulty to the Believers in marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) with them. And God's command must be fulfilled.

There can be no difficulty to the Prophet in what God has indicated to him as a duty. It was the practice of God amongst those of old that have passed away. And the command of God is a decree determined who preach the Messages of God, and fears Him, and fears none but God; and enough is God to call to account.

Remarks:

Zayd ibn Harithah was once a slave of Prophet Muhammad (pbuh). When his parents came to Makkah to take him back, the Prophet (pbuh) freed him, but Zayd chose not to leave. In response, the Prophet (pbuh) took Zayd to the steps of the Kaaba and announced to the crowds, *'Witness that Zayd becomes my son, with mutual rights of inheritance.'* Upon hearing this, Zayd's father was satisfied and returned home. This event occurred before the Prophet's (pbuh) Prophethood.

When the family of Zaynab bint Jahsh, a cousin of Prophet Muhammad (pbuh), sought refuge in Madinah, the Prophet (pbuh) proposed the marriage of Zayd ibn Harithah to Zaynab bint Jahsh. Initially, she refused—she was from the Quraysh, and Zayd had once been a slave. However, she eventually agreed to the marriage. The marriage was unhappy and lasted for about two years. After Zayd divorced her, she was married to the Prophet (pbuh), as narrated in the verses above.

After this event, adoption was no longer recognized in Islam, and marrying one's adopted son or daughter, or their divorced spouses, became permissible.

One may raise an orphan child, but this does not grant the right of inheritance, and

the child's father's name must not be changed.

Section 8 of Chapter 33 **[Verse 40-44]: Muhammad (pbuh) cannot be called Father**

Muhammad is not the father of any of your men but the Apostle of God and the Seal of the Prophets; and God has full knowledge of all things.

O ye who believe! Celebrate the praises of God and do this often; and glorify Him morning and evening. He it is Who sends blessings on you as do His angels that He may bring you out from the depths of darkness into light; and He is full of mercy to the Believers. Their salutation on the Day they meet Him will be, "Peace", and He has prepared for them a generous reward.

Section 9 of Chapter 33 **[Verse 45-48]: Heed not their Annoyances**

O Prophet! Truly, We have sent thee as a witness, a bearer of glad tidings, and Warner, and as one who invites to God's (grace) by His leave, and as a lamp spreading light. Then give the glad tidings to the Believers that they shall

have from God a very great bounty. And obey not of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy trust in God; for enough is God as a disposer of affairs.

Section 10 of Chapter 33 **[Verse 49-52]: Instruction of Marriage for Prophet (pbuh)**

O You who have believed! When you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So, provide for them and give them a gracious release.

Remarks:

The Quran was revealed in the context of the Prophet's (pbuh) life.

The marriage of Zaynab bint Jahsh and Zayd ibn Harithah was unhappy—they lived in the same house but had no physical relationship. Therefore, the waiting period (of four months) was not required for her.

O Prophet! Indeed, We have made lawful to you: your wives to whom you have given their due compensation, and those your right hand possesses from what Allah has returned to you, and the daughters of your paternal uncles, and

the daughters of your paternal aunts, and the daughters of your maternal uncles, and the daughters of your maternal aunts who emigrated with you, and a woman believing if she gives herself to the Prophet (and), if the Prophet wishes to marry her—only for you, excluding the believers.

We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess—in order that there will be upon you no discomfort; and ever is Allah Forgiving and Merciful.

You may put aside whom you will of them, or take to yourself whom you will, and any that you desire of those from whom you had separated—there is no blame upon you. That is more suitable that they should be content and not grieve, and they should be satisfied with what you have given them, all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing.

It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attracts thee, except any thy right hand should possess; and God does watch over all things.

Remarks:

Many women would approach the Prophet (pbuh) with the requests for marriage, believing it to be a way of going to the Jannaat.

As new tribes were embracing Islam, some tribal chiefs requested that the Prophet (pbuh) marry women from their tribes.

Therefore, it was made forbidden for the Prophet (pbuh) to marry more women.

At the same time, any believing woman who would offer herself to prophet (pbuh) was made lawful for him.

Section 11 of Chapter 33 **[Verse 53-57]: Annoying Prophet and his Family**

O ye who believe! Enter not the Prophet's houses until leave is given you for a meal; not to wait for its preparation, but when ye are invited, enter; and when ye have taken your meal, disperse without seeking familiar talk. Such annoys the Prophet; he is ashamed to dismiss you, but God is not ashamed of the truth.

And when ye ask for anything ye want, ask them from before a screen; that makes for greater purity for your hearts and for theirs.

Nor is it right for you that ye should annoy God's Apostle, or that ye should marry his widows after him at any time. Truly, such a thing is in God's sight an enormity. Whether ye

reveal anything or conceal it, verily, God has full knowledge of all things.

There is no blame before their fathers, or their sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or whom their right hands possess. And guard for the sake of God; for God is witness to all things.

God and His angels send blessings on the Prophet. O ye that believe! Send ye blessings on him and salute him with all respect.

Those who annoy God and His Apostle, God has cursed them in this world and in the hereafter and has prepared for them a humiliating punishment.

Section 12 of Chapter 33 **[Verse 58-59]: Annoying Believers and Hijab**

And those who annoy believing men and women undeservedly bear a calumny and a glaring sin. O Prophet! Tell thy wives and daughters and the believing women to draw over themselves their outer garments *(jalabi);* that is most convenient; that they should be known and not molested. And God is Oft-Forgiving, Most Merciful.

Remarks:

This is the hijab for women going outside, as it serves the purpose of identifying them as

Muslims. The details of how their dress should be are specifically addressed in Section 7 of Chapter 24.

Section 13 of Chapter 33 **[Verse 60-62]: Spreading Rumors**

If the hypocrites and those in whose hearts is disease and those who spread rumors in Al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein, except for a little. They shall have a curse on them; whenever they are found, they shall be seized and slain—the practice of God among those who lived aforetime; no change will thou find in the practice of God.

Section 14 of Chapter 33 **[Verse 63-68]: Cursed Unbelievers**

Men ask thee concerning the Hour: Say, "The knowledge thereof is with God," and what will make thee understand perchance the Hour is nigh!

Verily, God has cursed the Unbelievers and prepared for them a blazing fire to dwell therein forever; no protector will they find, nor helper.

The day that their faces will be turned upside down in the fire, they will say: "Woe to us!

Would that we obeyed God and obeyed the Apostle!"

And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the path. Our Lord! Give them double penalty and curse them with a very great curse!"

Section 15 of Chapter 33 **[Verse 69-73]: Vicegerents of God**

O ye who believe! Be ye not like those who vexed and insulted Moses; but God cleared him of the (calumnies) they had uttered, and he was honorable in God's sight.

O ye who believe! Guard for the sake of God and say a word directed to the right that He may make your conduct whole and sound and forgive you your sins. He that obeys God and His Apostle has already attained the highest achievement.

We did indeed offer the Trust to the Skies and Lands and the Mountains, but they refused to undertake it being afraid thereof. But man undertook it; he was indeed unjust and foolish—that God has to punish the Hypocrites, men and

women, and the Unbelievers, men and women; and God turns in mercy to the Believers, men and women; for God is Oft-Forgiving, Most Merciful.

Remarks:

The last paragraph of the above verses requires some discussion, as it says: *"We did indeed offer the Trust to the Skies and Lands and the Mountains, but they refused to undertake it being afraid thereof..."* It indicates that Allah wanted to make the Skies, the Lands, and the Mountains (objects of the universe) self-sufficient in all aspects of obeying His orders. But, in that case, the nature would be too complex, and it was feared that it would fail in cases.

A human is an intelligent learning creature; his integration with an object, such as a galaxy, fulfills the need. So, Allah has selected humans as His vicegerents. However, no one can influence the evolution of the Universe, where creations are sustained by Him from the subatomic level, and which follows many of the natural laws imparted by the hands of His nafs. A human's responsibilities are limited to living creatures and isolated small acts.

The nature of humans demanded the responsibility. Humans desire to see themselves as powerful entities. This was evident in their virtual lives in the CCU. [Before the creation of this universe, we lived virtual lives in a virtual universe created in the CCU as the Master Design, which is deliberately discussed in Section-9 of Chapter-6].

Now, both universes, Samawaat (this universe) and Jannaat (another universe), require vicegerents of God. However, the Samawaat is violent by nature, filled with anti-matter, burning stars, and hostile planets. It is created to be suitable for the jinns. On the other hand, Jannaat is peaceful. So, who should be the vicegerents of God in the Samawaat, and who should be the vicegerents of God in the Jannaat?

So, we are undergoing tests. Based on the tests, Allah will place the Hypocrites and Unbelievers in the hostile objects of this universe (Samawaat). And He will place the Believers in the Jannaat.

Nobody would want to be appointed as a vicegerent in the Samawaat. Therefore, Allah will have to force some humans into the objects (galaxies) of the Samawaat, which is an unpleasant task. This is mentioned in the verses under discussion: *"...But man undertook it; he was indeed unjust and*

foolish—that God has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and God turns in mercy to the Believers, men and women; for God is Oft-Forgiving, Most Merciful."

It is narrated that on the Day of Judgment, Hell (the objects of the Samawaat) will continue to ask for more humans:

> "One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more?""
>
> [Al Quran 50:30]

> "After the Judgment, a group of people will be thrown into the hell (Samawaat / this Universe), and the hell will be asked, 'Is she satisfied?' The hell will say, 'Are there any more?' Then another group will be thrown into the hell, and the hell will be asked, 'Is it enough?' The hell will say, 'Are there any more?' Then another group will be thrown into the hell, and the hell will be asked, 'Is it enough?' The hell will say, 'Are there any more?' Then Allah will put His leg into the hell. Then the hell will be satisfied and say, 'enough, enough, enough' and its one part will be squeezed with another part"
> [Tirmizi]

Chapter 34 [Saba' SHEBA]

Introduction

The Surah narrates the method of establishing the Truth firmly. It suggests calling people using signs and arguments that point to the existence of God and the reality of Judgment Day.

Flowchart

Segment 1: The Focal Point of Preaching

Section 1 [Verse 1-2]: Everything belongs to Allah
Section 2 [Verse 3-5]: The Hour is Coming
Section 3 [Verse 6-9]: A Truth from Lord

Segment 2: Easy Come Easy Go

Section 4 [Verse 10-14]: David and Solomon
Section 5 [Verse 15-21]: Saba became a Tale

Segment 3: Preaching by Prophet Muhammad (pbuh)—a **Path of Struggle**

Section 6 [Verse 22-30]: Generate Thought
Section 7 [Verse 31-33]: Arrogant Ones
Section 8 [Verse 34-39]: Wealthy Ones

Section 9 [Verse 40-42]: In search of their god
Section 10 [Verse 43-54]: Warner in the Face of a Terrible Penalty

Tafsir of the Surah
Segment 1
The Focal Point of Preaching

Section 1 of Chapter 34 **[Verse 1-2]: Everything belongs to Allah**

Praise be to God, to Whom belong all things in the Skies and Lands, to Him be praise in the hereafter, and He is Full of Wisdom, Acquainted with all things.

He knows all that goes into the earth and all that comes out thereof, all that comes down from the sky, and all that ascends thereto, and He is the Most Merciful, the Oft-Forgiving.

Section 2 of Chapter 34 **[Verse 3-5]: The Hour is Coming**

The Unbelievers say, "Never to us will come the Hour".

Say, "Nay! But most surely, by my Lord, it will come upon you by Him Who knows the unseen; from Whom is not hidden the least little particle in the Skies or on the Lands. Nor is there anything less than that or greater but is in

the Record Perspicuous that He may reward those who believe and work deeds of righteousness—for such is forgiveness and a sustenance most generous."

But those who strive against Our verses to frustrate them, for such will be a penalty, a punishment most humiliating.

Section 3 of Chapter 34 **[Verse 6-9]: A Truth from Lord**

And those who have been given knowledge see that which is sent down to thee from thy Lord is the Truth, and that it guides to the Path of the Exalted in Might, Worthy of all Praise.

The Unbelievers say: "Shall we point out to you a man that will tell you: when you are fully disintegrated into dust with full dispersion, then you shall be created anew? Has he invented a falsehood against God, or has a spirit (seized) him?"

Nay, it is those who believe not in the hereafter that are in penalty and in the farthest error.

See they not what is before them and behind them of the Sky and Earth? If We wished, We could cause the Earth to swallow them up, or let fall upon them fragments from the Sky. Verily,

in this is a sign for every devotee that turns to God.

Remarks:

In the Quran, 'Skies and Lands' (Samawaat wal Ard) always refers to the 'Universe.' The term 'Skies' (Samawaat) also signifies the 'Universe.' However, the meaning of the singular 'Sky' varies. It may refer to the 'single-sky universe of the preceding cycle,' or the 'near space of the Earth,' or the 'Super Space,' which is the space beyond the Universe.

In the above verses, 'Sky' refers to the 'near space of the Earth,' while 'fragments from the sky' refer to 'asteroids.'

The verses invite us to explore the history of the solar system, as they state: *“See they not what is before them and behind them of the Sky and Earth?”*

The subsequent verses connect the matter to the stability of the land and safety from asteroids: *“If We wished, We could cause the Earth to swallow them up, or let fall upon them fragments from the sky.”*

There are many asteroids in the Solar System, but Earth's orbit remains clear. Most asteroids are concentrated in a circumstellar disc known as the Asteroid Belt, located

roughly between the orbits of Mars and Jupiter.

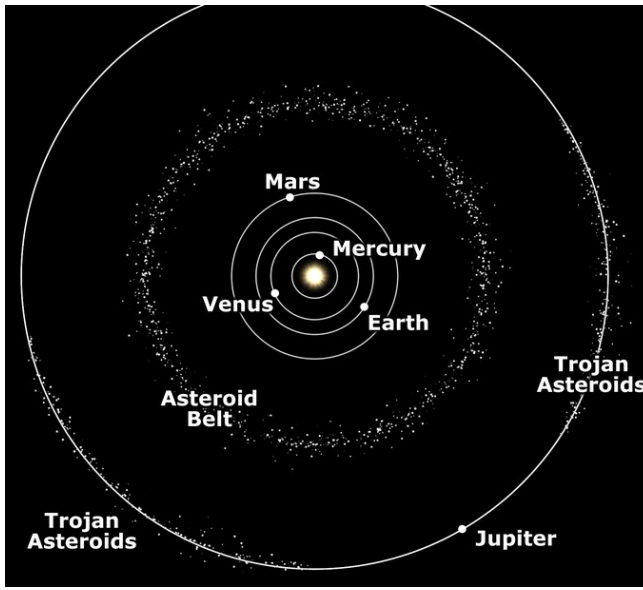


FIGURE 34.1: Asteroid Belt

In the early Solar System, there were a vast number of asteroids. Many combined to form planets, while the remaining accumulated in the Asteroid Belt and beyond. Today, Earth's orbit is clear, and it remains clean thanks to planets like Venus, Mars, and Jupiter, which pull stray asteroids toward themselves.

During its formation, Earth captured certain short-lived radioactive elements, which caused significant melting of its interior. As a result, liquid iron settled into the core, while lighter compounds rose to form the mantle and the primitive crust.

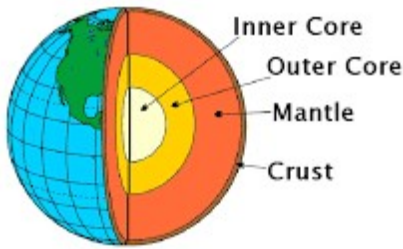


FIGURE 34.2: Earth’s Interior

The inner core is solid iron, while the outer core is primarily liquid iron. The temperature of the core reaches approximately 4,000 degrees Celsius.

Thus, Earth is an active planet due to heat from its interior, which produces convection currents in the mantle. Driven by these currents, its continents move continuously, albeit at a very slow rate. This process also causes earthquakes and sustains high mountain ranges. Given these activities, Earth's surface should be full of cracks and sinkholes; yet, such features are relatively few.

FIGURE 34.3: A Massive Crack

So, the verses under discussion state: *“See they not what is before them and behind them of the Sky and Earth? If We wished, We could cause the Earth to swallow them up, or let fall upon them fragments from the sky.”*

Segment-2
Easy Come Easy Go

Section 4 of Chapter 34 **[Verse 10-14]: David and Solomon**

We bestowed grace aforetime on David from Ourselves: "O ye Mountains! Sing ye back the praises of God with him, and ye birds!" And We made the iron soft for him: "Make thou coat of mail balancing well the rings of chain armor, and work ye righteousness; for be sure I see all that ye do."

Remarks:

The Iron Age began between 1200 and 1000 BCE. It is likely that David or his men invented the technology of smelting iron ore. David reigned from 1062 to 1022 BCE.

The extraction of iron from oxidized ores is more difficult than that of tin and copper. Iron smelting requires hot-working and can only be done in a specially designed furnace. Therefore, the Copper Age began before the Iron Age.

And to Solomon the Wind—its early morning was a month's (journey), and its evening was a month's (journey); and We made a font of molten brass to flow for him, and there were Jinns that worked in front of him by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the penalty of the Blazing Fire.

They worked for him as he desired, (making) arches, images, basons as large as reservoirs, and cauldrons fixed: "Work ye, sons of David, with thanks! But few of My servants are grateful!"

Then, when We decreed death, nothing showed them his (Solomon’s) death except a little worm of the earth, which kept gnawing

away at his staff. So, when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating penalty.

Remarks:

Solomon was probably not interested in iron. He focused on using molten brass, as the verses suggest: *"and We made a font of molten brass to flow for him..."*

The first known use of bronze (a copper and tin alloy) dates to about 3500 BCE, while brass (a copper and zinc alloy) appeared around the time of Solomon, circa 950 BCE. It is likely that the discovery of brass occurred during his era.

His knowledge developed in understanding and controlling both animals and jinn.

He could fly 'a journey of two months' in a single day, as the verses state: *"its early morning was a month's (journey), and its evening was a month's (journey)."* In ancient times, a man could travel about 25 miles per day by camel caravan. Over two months, this would amount to 1,500 miles. Therefore, Solomon could have flown 1,500 miles in a single day, implying a speed of 125 miles per hour, which is the cruising speed of a

helicopter. It is likely that the machine he used to fly, propelled by violent winds, resembled a helicopter.

However, it does not seem that he invented an engine. It is more likely that he harnessed the wind using devices connected to the jinn.

Section 5 of Chapter 34 **[Verse 15-21]: Saba became a Tale**

There was for Saba aforetime a sign in their homeland, two gardens, to the right and to the left. Eat of the sustenance by your Lord and be grateful to Him—a territory fair and happy and a Lord Oft-Forgiving!

But they turned away and We sent against them the flood from the dams, and We converted their two garden into gardens producing bitter fruit and tamarisks, and some few lote-trees. That was the requital We gave them because they ungratefully rejected Faith, and never do We give requital except to such as are ungrateful rejecters.

Between them and the cities on which We had poured our blessings, We had placed towns in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure by night and by day."

But they said: "Our Lord place longer distances between our journey-stages;" but they wronged themselves. At length, We made them as a tale, and We dispersed them all in scattered fragments. Verily, in this are signs for every patiently constant and grateful.

And on them did Satan prove true his idea, and they followed him, all but a party that believed. But he had no authority over them, except that We might test the man who believes in the hereafter from him who is in doubt concerning it; and thy Lord does watch over all things.

Remarks:

Saba was a kingdom in Southern Arabia. The ancient South Arabian civilizations are famous for constructing large dams, including the Dam of Marib, the Dam of Jufaynah, the Dam of Khaarid, the Dam of Miqraan, and the Dam of Yath'an, among others.

Most people believe that the verses refer to the Great Dam of Ma'rib, located in Yemen. This dam was situated downstream from the present-day Marib Dam.

FIGURE 34.2: Current Marib Dam, Yemen

The ancient city of Ma'rib served as the capital of the Kingdom of Saba.

The Surah mentions Saba after the story of Solomon, who married Bilqis, the Queen of Sheba. Many, including the Israelites, believed Bilqis to be an Ethiopian queen. However, archaeologists now agree that her kingdom was located in Southern Arabia.

It is likely that the people of Saba accepted the Truth after their queen (Bilqis) surrendered to Solomon. Solomon did not need to struggle to convert them. It is also possible that Solomon constructed the ancient Marib Dam after marrying Bilqis.

Their city was situated on higher ground and connected the cultivated lands via a route lined with small townships and journey stages.

It is likely that they modified the dam and/or related structure(s) to shorten the

distances between the journey stages, as the verses suggest: *But they said: "Our Lord place longer distances between our journey-stages..."*

Moreover, they rejected the Faith, as the verses indicate: *"...the requital We gave them because they ungratefully rejected Faith."*

It is likely that the dam broke, causing sand and rubble to flow into the agricultural land along with the water. As a result, the fertile land was buried under sand, where only bitter plants, such as tamarisks and lote trees, could thrive.

Tamarisk plants have long taproots that enable them to access deep water.

FIGURE 34.3: A Tamarisks plant

After losing the fertile land, the people dispersed into scattered fragments.

Segment 3
Preaching by Prophet Muhammad (pbuh)—a Path of Struggle

Section 6 of Chapter 34 **[Verse 22-30]: Generate Thought**

Say: “Call upon other whom you assert besides God; they have no power; they possess not even a particle’s weight either in the Skies or in the Land. No share have they therein, nor is any of them a helper to God.”

No intercession can avail in His presence, except for those for whom He has granted permission. So far that when terror is removed from their hearts (on the Day of Judgment) they will say, “What is it that your Lord commanded?” They will say, “That which is true and just. And He is the Most High, Most Great.”

Say: “Who gives you sustenance from the Skies and Lands?”

Say: “It is God. And certain it is that either we or you are on the right guidance or in the manifest error!”

Say: “Ye shall not be questioned as to our sins, nor shall we be questioned as to what you do.”

Say: “Our Lord will gather us together and will in the end decide the matter between us in

truth and justice, and He is the one to decide, the One Who knows all."

Say: "Show me those whom you have joined with Him as partners—by no means (you can). Nay, He is God, the Exalted in Power, the Wise."

We have not sent thee but as a universal (Messenger) to men, giving them glad tidings and warning them, but most men understand not. They say: "When will this promise (come) if you are telling the truth?"

Say: "The appointment to you is for a Day, which you cannot put back for an hour, nor put forward."

Section 7 of Chapter 34 **[Verse 31-33]: Arrogant Ones**

The Unbelievers say, "We shall neither believe in this scripture nor in that before it."

Could thou but see when the wrongdoers will be made to stand before their Lord, throwing back the word on one another! Those who had been despised will say to the arrogant ones, "Had it not been for you, we should certainly have been Believers!"

The arrogant ones will say to those who had been despised, "Was it we who kept you back from Guidance after it reached you? Nay, rather it was you who transgressed."

Those who had been despised will say to the arrogant ones, "Nay! It was a plot by day and by night. Behold! You ordered us to be ungrateful to God and to attribute equals to Him!"

They will declare repentance when they see the penalty. We shall put yokes on the necks of the Unbelievers. It would only be a requital for their deeds.

Section 8 of Chapter 34 **[Verse 34-39]: Wealthy Ones**

Never did We send a Warner to a population but the wealthy ones among them said: “We believe not in that with which you have been sent.”

They said: “We have more in wealth and in sons, and we cannot be punished.”

Say: “Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men understand not.”

It is not your wealth nor your sons that will bring you nearer to Us in degree, but only those who believe and work righteousness. These are the ones for whom there is a multiplied reward for their deeds, while secure they in the dwellings on the high!

Those who strive against Our verses to frustrate them will be given over into punishment.

Say: "Verily, my Lord enlarges and restricts the sustenance to such of his servants as He pleases, and nothing do you spend in the least but He replaces it; for He is the best of those who grant sustenance."

Section 9 of Chapter 34 **[Verse 40-42]: In search of their god**

One Day He will gather them all together and say to the angels: "Was it you that these men used to worship?"

They will say: "Glory to Thee! Our (tie) is with Thee as Protector, not with them. Nay, but they worshipped the jinns; most of them believed in them."

So, on that Day, no power shall they have over each other for profit or harm, and We shall say to the wrong-doers: "Taste ye the penalty of the fire, the which ye were wont to deny!"

Section 10 of Chapter 34 **[Verse 43-54]: Warner in the Face of a Terrible Penalty**

When Our clear verses are rehearsed to them, they say: "This is only a man who wishes to hinder you from that which your fathers practised." And they say: "This is only a falsehood invented!" And the Unbelievers say of

the Truth when it comes to them: "This is nothing but evident magic!"

But We had not given them Books, which they could study, nor sent apostles to them before thee as Warners. And their predecessors rejected—these have not received a tenth of what We had granted to those; yet when they rejected My apostles, how was My rejection!

Say: “I do admonish you on one point that you do stand up before God in pairs or singly and reflect.” Your Companion is not possessed. He is no less than a Warner to you in face of a Terrible Penalty.

Say: “No reward do I ask of you; it is in your interest. My reward is only due from God. And He is witness to all things.”

Say: “Verily my Lord does cast the Truth. He that has full knowledge of that is hidden.”

Say: “The Truth has arrived. And Falsehood neither creates anything new, nor restores anything.”

Say: “If I am astray, I only stray to the loss of my own soul; but if I receive guidance, it is because of the inspiration of my Lord to me; it is He Who hears all things and is near.”

If thou could but see when they will quake with terror, but then there will be no escape, and they will be seized from a position near, and they will say, "We do believe in the (Truth)." But how could they receive from a position seeing that they did reject Faith before, and that they

cast on the unseen from a position far off, and between them and their desires is placed a barrier, as was done in the past with their partisans; for they were indeed in suspicious doubt.

Remarks:

After the Judgment, the sinners will be left on the Land of Judgment, located in the Super Space. The rolled up (collapsed) universe will be unrolling in the same Super Space. Eventually, the sinners will be engulfed by the reviving galaxies of the unrolling universe. The galaxies are objects of hell. So, they will be seized from a position near.

How could they be salvaged to Jannaat when they had rejected the Truth and dismissed the Unseen while on Earth, a position far off in time and space! And between them (on the Land of Judgment) and their desires (Jannaat / another universe) lies an impassable barrier (Barzakh).

Chapter 35 [Fatir / THE ORIGINATOR OF CREATION]

Introduction

The Surah emphasizes the necessity of religious knowledge, presenting arguments in favor of the belief in one God.

It discusses the ultimate success and failure of humanity and warns of immediate punishment for those who refuse to turn to the truth.

Flowchart

Section 1 [Verse 1-2]: Praise be to God Who created
Section 2 [Verse 3-8]: Verily, Satan is an enemy to Humans
Section 3 [Verse 9-14]: One Who is acquainted with all Things
Section 4 [Verse 15-26]: How can you make the Dead to Hear!
Section 5 [Verse 27-31]: Not the Black, not the White—that fears God has Knowledge
Section 6 [Verse 32-37]: The Success and the Failure
Section 7 [Verse 38-45]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 35 **[Verse1-2]: Praise be to God Who created**

Praise be to God Who created the Skies and Lands (Universe), Who made the angels messengers with wings, two, or three, or four. He adds to creation as He pleases; for God has power over all things.

What God out of his mercy does bestow on mankind there is none can withhold; what He does withhold there is none can grant apart from Him; and He is the Exalted in Power, full of Wisdom.

Section 2 of Chapter 35 **[Verse 3-8]: Verily, Satan is an enemy to Humans**

O men! Call to mind the grace of God unto you! Is there a creator other than God to give you sustenance from sky or earth? There is no god but He; how then are ye deluded away from the Truth? And if they reject thee, so were apostles rejected before thee; to God returns all affairs for decision.

O men! Certainly, the promise of God is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about God. Verily, Satan is an enemy to you, so treat him as an enemy. He only invites his adherents that

they may become companions of the Blazing Fire.

For those who reject God is a Terrible Penalty, but for those who believe and work righteous deeds is Forgiveness and a Magnificent Reward.

Is he then to whom the evil of his conduct is made alluring so that he looks upon it as good—for God leaves to stray whom He wills and guides whom He wills. So, let not thy soul go out in sighing after them; for God knows well all that they do!

Section 3 of Chapter 35 **[Verse 9-14]: One Who is acquainted with all Things**

It is God Who sends forth the winds so that they raise up the clouds, and We drive them to a land that is dead and revive the earth therewith after its death; so is the resurrection!

Remarks:

The roots and seeds of herbs scattered in the desert during the scorching summer completely dry out, with all protoplasmic activity ceasing. Theoretically, they are

lifeless. However, when rain arrives, they absorb water, revive, and begin to grow.

If plants can grow on the land, why can't humans, with similar cells, do the same when Allah will provide the necessary support?

The double-helix DNA molecules can survive in the land for hundreds of thousands of years. It is the blueprint of life. A human will be re-created with the same set of DNA molecules (46) he had on Earth. These molecules will form his primary cell, enabling him to grow on the land within the framework and drive of his *nafs* (soul). Just as a plant grows from the soil, a human will grow without the need for a mother's womb.

If any do seek for glory and power—to God belong all glory and power, to Him mount up words of purity; it is He Who exalts each deed of righteousness. Those that lay plots of evil, for them is a penalty terrible, and the plotting of such will be void.

And God did create you from zygote (*turabin* / well-matched deposit / zygote), then from the blastocyst (*nutfatin* / drop / blastocyst).

Then He made (for) you Pairs (*azwajan* / double helix DNA molecules). And no female conceives or lays down (by miscarriage as well) but with His knowledge. Nor is a man long-lived granted length of days nor is a part cut off from his life but is in a decree. All this is easy to God.

Remarks:

The verses in the above paragraph state, *"Then He made (for) you pairs..."* Here, "pairs" refers to the "double-helix DNA molecules of haploid chromosomes" carried by sperm and ovum. The 23 haploid chromosomes from a sperm and 23 haploid chromosomes from an ovum fuse to form a zygote containing 23 pairs of diploid chromosomes. This zygote, with its 46 double-helix DNA molecules, serves as the blueprint for the human's formation and determines the length of their life.

Note:

Each haploid chromosome carries one double helix DNA molecule.

If the matching of DNA molecules is not correct during the fusion of sperm and ovum, the zygote may fail to develop into a healthy baby. This often results in a miscarriage (spontaneous abortion), as the body naturally terminates pregnancies where significant genetic abnormalities prevent proper development.

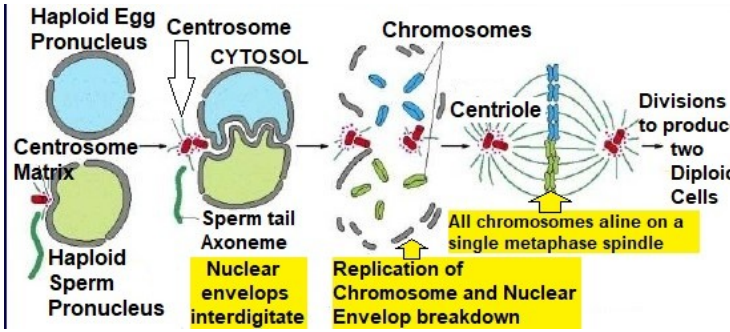


FIGURE 35.1: Fusion of DNA Molecules

More than 50 percent of pregnancies end by the eighth week, before women are aware of their pregnancies. But this cannot happen without the knowledge of Allah, as subsequent part of the verses say: *"And no female conceives or lays down (by miscarriage also), but with His knowledge..."*

The human body is so advanced that it is capable of living forever. It can fight against all diseases, has highly developed metabolic and physical systems, renews cells, and repairs organs. It could even regenerate a lost limb. However, gene expression leads to aging and ultimately causes death through genetic diseases, such as diabetes, high blood pressure, heart disease, thyroid problems, and so on. God sets the genome code during conception with a specific age limit, as the verses ultimately say: *nor is a*

man long-lived granted length of days, nor is a part cut off from his life, but is in a decree.

Note:

The time of death is also influenced by other fate-related factors, such as disaster, accident, war, and so on. It may not coincide with the age limit set in the genome code—everything happens according to His plan.

Nor are alike the two seas—one weighed down Euphrates, agreeable is its drink (by sea creatures) and the other salty and bitter, yet from each do ye eat flesh, fresh and tender, and ye extract ornaments to wear; and thou see the ships therein that plough the waves that ye may seek of the Bounty of God; that ye may be grateful.

He merges night into day, and He merges day into night, and He has subjected the sun and the moon; each one run its course for a term appointed. Such is God your Lord; to Him belongs all dominion. And those whom ye invoke besides Him have not the least power. If ye invoke them, they will not listen to your call; and if they were to listen, they cannot answer your (call). On the Day of Judgment, they will reject your "Partnership". And none can tell

thee like the One Who is acquainted with all things.

Section 4 of Chapter 35 **[Verse 15-26]: How can you make the Dead to Hear!**

O ye men! It is ye that have need of God, but God is the One, Free of all Wants, Worthy of all Praises. If He so pleased, He could blot you out and bring in a new creation—not that difficult for God.

Nor can a bearer of burdens bear another's burdens; if one heavily laden should call another to his load, not the least portion of it can be carried, even though he be nearly related.

Thou can but admonish such as fear their Lord unseen and establish salat. And whoever purifies himself does so for the benefit of his own soul, and the destination is to God.

The blind and the seeing are not alike, nor are the depths of darkness and the light, nor are the shade and the heat of the sun, nor are alike those that are living and those that are dead. God can make any that He wills to hear, but thou cannot make those to hear who are in graves. Thou are no other than a Warner. Indeed, We have sent you with the truth as a bringer of good tidings and a Warner. And there was no nation but that there had passed within it a Warner.

And if they reject thee, so did their predecessors to whom came their apostles with clear signs, books of dark prophecies, and the book of enlightenment. In the end, did I punish those who rejected Faith; and how was My rejection!

Section 5 of Chapter 35 **[Verse 27-31]: Not the Black, not the White—that fears God has Knowledge**

See thou not that God sends down rain from the sky? With it We then bring out produces of various colors. And in the mountains are tracts white and red of various shades of color, and black intense in hue, and so amongst men and crawling creatures and cattle—they are of various colors: those truly fear God among His servants who have knowledge; for God is Exalted in Might, Oft-Forgiving.

Those who rehearse the Book of God, establish salat, and spend out of what We have provided for them secretly and openly may hope for a commerce that will never fail; for He will pay them their recompense, nay, He will give them more out of His bounty—for He is Oft-Forgiving, Most Ready to Appreciate.

That which We have revealed to thee of the Book is the Truth confirming what was before it;

for God is assuredly regarding His servants Well Acquainted and Fully Observant.

Section 6 of Chapter 35 **[Verse 32-37]: The Success and the Failure**

Then We have given the Book for inheritance to such of Our servants as We have chosen, but there are among them some who wrong their own souls, some who follow a middle course, and some who are by God's leave foremost in good deeds—that is the highest Grace; in Jannaatu-Adni will they enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk. And they will say: "Praise be to God Who has removed from us sorrow; for our Lord is indeed Oft-Forgiving, Ready to Appreciate, Who has out of His bounty settled us in a home that will last; no toil, nor sense of weariness shall touch us therein."

But those who reject, for them will be the fire of hell; no term shall be determined for them so they should die, nor shall its penalty be lightened for them. Thus, do We reward every ungrateful one! Therein will they cry aloud: "Our Lord! Bring us out; we shall work righteousness; not the (deeds) we used to do!"

Did We not give you long enough life so that he that would should receive admonition? And

the Warner came to you. So, taste ye; for the wrong-doers, there is no helper."

Section 7 of Chapter 35 **[Verse 38-45]: Conclusion**

Verily, God knows the hidden things of the Skies and Lands. Verily, He has full knowledge of all that is in hearts. It is He who has made you successors upon the Earth. And whoever disbelieves, upon him will be his disbelief—and the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred, and the disbelief of the disbelievers does not increase them except in loss.

Say: "Have ye seen 'Partners' of yours whom ye call upon besides God? Show Me what it is they have created in the Lands. Or have they a share in the Skies? Or have We given them a Book from which they clear? Nay, the wrongdoers promise each other nothing but delusions. It is God Who sustains the Skies and Lands lest they cease, and if they should fail, there is none, not one, can sustain them thereafter. Verily, He is Most Forbearing, Oft-Forgiving.

Remarks:

The universe is created and governed as a unified whole by a single Creator. There is no room for another Creator, Sustainer, and Evolver.

"The primordial fireball contained the reactions which led to the present distribution of hydrogen and helium 75% and 25% respectively a balance that explains the evolution of stars. Very small changes in the nature of the primordial fireball would have had an immense effect on the universe. If certain atomic forces had been only slightly greater, then all the hydrogen would have become an isotope of helium and no long-lived stars could exist as they do at present. They would have been explosive. Stars would have formed but they would have used up all their energy in a very short time. There would have been no star like the sun, which gives an output of energy for thousands of millions of years. It is only with the stability on this time scale the life can evolve. If things had been just a little bit different at the beginning, therefore, there could have been no life, and the universe would be unknowable"

– *Dawn of a New Era* by Sir Bernard Lovell in The Encyclopedia of Space Travel and Astronomy edited by John Man

"These things are to me immensely strange. Is it not extraordinary that the

possibility of talking here this afternoon depends on events which were very narrowly determined over 10,000 million years ago in the very earliest moments of the universe?"

– *Dawn of a New Era* by Sir Bernard Lovell in The Encyclopedia of Space Travel and Astronomy edited by John Man

In this vast universe, operating on a single time-scale, nobody has the ability to interfere. An apple requires a specific tree to grow, and the tree needs a specific Earth and Sun to thrive. The Earth and Sun themselves needed a particular galaxy to form. The galaxy, in turn, required a specific Big Bang to come into existence. The Big Bang was a singular event, and it could only have been initiated by a single Creator, Sustainer, and Evolver.

Allah planned the future of the universe. He designed its initial configuration and natural laws. He determined the path of everything. Nothing stands out of His time-scale.

> "Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it. Then how are ye deluded Away"" [Al Quran 10:34]

Return to the Creator who is capable of creating such a vast universe. Can anyone create even an atom and place it into the universe? Would it align and function properly?

He creates, sustains, and evolves the universe; He has no partner.

So, the verses under discussion say: *"Say, "Have ye seen 'partners' of yours whom ye call upon besides Allah? Show me what it is they have created in the land. Or have they a share in the Skies (universe)? Or have We given them a book from which they clear? Nay the wrongdoers promise each other nothing but delusions. It is Allah who sustains the 'Skies and Lands' (universe) lest they cease, and if they should fail, there is none, not one, can sustain them thereafter. Verily, He is most Forbearing, oft-Forgiving."*

We have not seen Him, nor can we imagine Him, but He exists. We come and pass away with the hope of resurrection, for He exists forever and never forgets.

They swore their strongest oaths by God that if a Warner came to them, they would follow his guidance better than any of the peoples; but when a Warner came to them, it has only increased their flight.

On account of their arrogance in the land and their plotting of evil—but the plotting of

Evil will hem in only the authors thereof—now they are but looking for the way the ancients were dealt with. But no change will thou find in God's way—no turning off will thou find in God's way.

Do they not travel through the earth and see what the end of those before them was, though they were superior to them in strength? Nor is God to be frustrated by anything whatever in the Skies and Lands; for He is All-Knowing, All-Powerful.

If God were to punish men according to what they deserve, He would not leave on the back of the (earth) a single living creature, but He gives them respite for a stated Term—when their Term expires!

Verily, God has in His sight all His servants.

Chapter 36 [Ya Sin]

Introduction

The Surah calls people to follow the Quran. It puts forward the signs of the Quran's divinity and promises rewards for the followers.

Flowchart

Section 1 [Verse 1-12]: Admonish People that follow the Message and fear God
Section 2 [Verse 13-30]: Companions of the City
Section 3 [Verse 31-44]: The Signs
Section 4 [Verse 45-68]: Reward and Punishment
Section 5 [Verse 69-70]: No less than a Message
Section 6 [Verse 71-83]: Be, it is!

Tafsir of the Surah

Section 1 of Chapter 36 **[Verse 1-12]: Admonish People that follow the Message and fear God**

Ya, Sin. By the Qur'an, full of Wisdom, thou art indeed one of the apostles on a Straight Way.

It is a Revelation sent down by the Exalted in Might, Most Merciful in order that thou may admonish a people whose fathers had received

no admonition, and who therefore remain heedless.

The word is proved true against the greater part of them; for they do not believe. We have put yokes round their necks right up to their chins so that their heads are forced up. And We have put a bar in front of them and a bar behind them, and further We have covered them up so that they cannot see. The same is it to them whether thou admonish them, or thou do not admonish them; they will not believe.

Thou can but admonish such a one as follows the Message and fears the Most Gracious, unseen. Give such a one, therefore, good tidings of Forgiveness and a Reward most generous.

Verily, We shall give life to the dead, and We record that which they send before, and that which they leave behind; and of all things have We taken account in a clear Book.

Section 2 of Chapter 36 **[Verse 13-30]: Companions of the City**

Set forth to them by way of a parable the Companions of the City. Behold! There came apostles to it. When We sent to them two apostles, they rejected them. But We strengthened them with a third. They said: "Truly, we have been sent on a mission to you."

The (people) said: "Ye are only men like ourselves, and Most Gracious sends no sort of revelation; ye do nothing but lie."

They said: "Our Lord does know that we have been sent on a mission to you, and our duty is only to proclaim the clear Message."

The (people) said: “For us, we augur an evil omen from you. If ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us.”

They said: “Your evil omens are with yourselves. Is it because you are admonished? Nay, you are a people transgressing!”

Then there came running from the farthest part of the city a man, saying: "O my people! Obey the apostles; obey those who ask no reward of you, and who have themselves received Guidance. It would not be reasonable in me if I did not serve Him Who created me, and to Whom you shall be brought back. Shall I take gods besides Him? If Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. I would indeed, if I were to do so, be in manifest error. For me, I have faith in the Lord of you; listen then to me!"

It was said: "Enter thou the Jannaat."

He said: "Ah me! Would that my People knew! For that my Lord has granted me Forgiveness and has enrolled me among those held in honor!"

And We sent not down against his People after him any hosts from sky, nor was it needful for Us so to do. It was no more than a single mighty Blast, and behold, they were quenched and silent.

Ah! Alas for servants! There comes not an apostle to them but they mock him!

Remarks

Some opine that the two messengers were John and Barnabas, and the third was Paul, who preached together in Antioch for about a year.

Probably, they were trapped in a hostile part of the city when a follower came running from another part of the city to save them. The people killed the follower, but the messengers managed to escape.

Antioch was located on the eastern side of the Orontes River and was a major city of ancient Greece. Today, its ruins lie near the city of Antakya in Turkey.

History suggests that Antioch was abandoned due to repeated earthquakes and changes in trade routes. It is possible that parts of the city were destroyed by an earthquake at the time they killed the follower. However, the verses state that the people were silenced and quenched: *"It was*

no more than a single mighty Blast, and behold, they were quenched and silent." The 'mighty blast' may not necessarily refer to an 'earthquake'; it could also signify a 'mighty sound' that killed the people.

We do not know John, Barnabas, and Paul as prophets. According to Paul's account, angels guided him to preach the religion in the West. If angels guided him, he may be considered a 'prophet without a divine book (Nabi).'

The Book of Acts states that after a year, they returned from Antioch with great success. How did they achieve such success in such a short time? Something significant must have happened—perhaps the death of the people who killed the follower.

Note:

Modern Christianity has widely deviated and is divided into many sects over its basic concepts.

Section 3 of Chapter 36 **[Verse 31-44]: The Signs**

See they not how many generations before them we destroyed! Not to them will they return, but each one of them, all, will be brought before Us.

A sign for them is the earth that is dead. We do give it life and produce grain there-from, of which you do eat. And We produce therein orchard with date-palms, and vines, and We cause springs to gush forth therein that they may enjoy the fruits of this. It was not their hands that made this; will they not then give thanks?

Glory to God Who created all things that the earth produces, as well as their own kind, and things of which they have no knowledge from Pairs (Double Helix DNA Molecules).

Remarks:

The verse in the last paragraph states that all living creatures on Earth are created from Pairs. But, many living creatures, such as amoeba and bacteria, do not have distinct sexual categories. Therefore, in this verse, the word 'pairs' does not refer to 'pairs of males and females'; rather, it refers to the 'double helix DNA molecule' that produces all living creatures, including humans. The Quran mentions the concept of pairs multiple times; I have discussed these verses in detail in Section 3 of Chapter 31.

However, a virus does not have a double helix structure in its DNA. This is also clarified in the verse above by the words 'all things that the earth produces.' A virus is not produced by the Earth; it is produced only within living creatures (hosts). While a virus can exist outside a host for some time, it requires a host to replicate. Furthermore, the verse is referring to living creatures, whereas a virus is considered non-living.

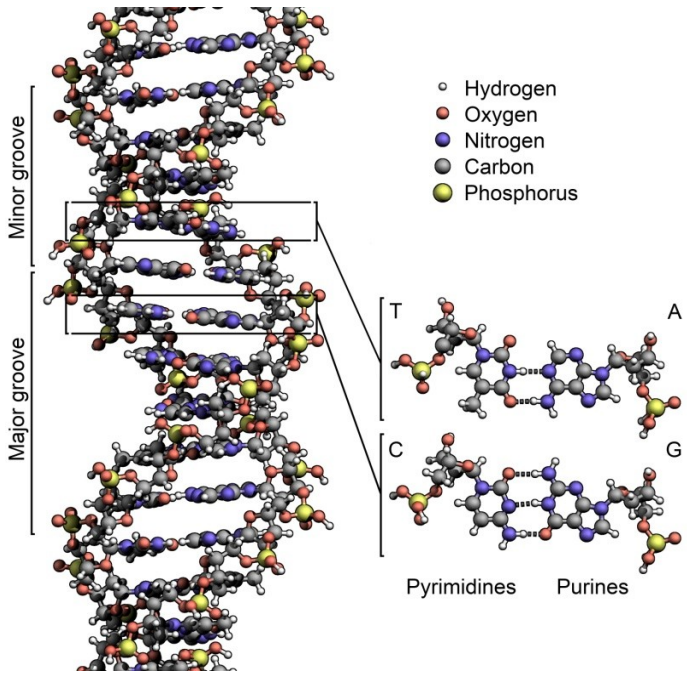


FIGURE 36.1: DNA Double Helix (Pairs)

The above verses compare the growth of plants with the resurrection of mankind. The functions of 98% of DNA are not yet known. It may be possible that a set of double helix DNA molecules can produce a cell if the proper substances are supplied. According to the Hadith, these substances will be rained down on the Day of Resurrection.

Thus, a set of double helix DNA molecules (46 for a human) will form a cell. This cell will be attached to the nafs (soul), and the body will grow on the land with the supplied substances.

DNA molecules can survive in nature for hundreds of thousands of years. There are trillions of DNA molecules in the human body. In the environment of resurrection, many DNA molecules will produce cells and multiply. These cells will form lumps of flesh. Just as a cell multiplied in a test tube forms a lump of flesh; it does not create a complete physique. Only the cells that will be attached to the nafses (souls) will form the bodies.

The environment of resurrection will eventually end, and the lumps of flesh will rot. These will produce pus, which the hungry dwellers of Hell will consume.

And a sign for them is the night. We withdraw there-from the day, and behold, they are plunged in darkness.

Remarks:

Energy cannot be destroyed. Scientists calculate that if the universe were static (neither expanding nor contracting), the light emitted by stars would make the sky immensely bright. On Earth, this would result in light being forty thousand times brighter than the sun at noon. The universe is dark because the space is expanding. Thus, when the day is withdrawn due to the Earth's rotation, we are plunged into darkness. [This relates to Olber's Paradox, as discussed in Section-4 of Chapter-21.]

And the sun runs his course for a period determined for him. That is the decree of the Exalted in Might, the All-Knowing.

And the Moon, We have measured for her phases till she returns like the old lower part of a date-stalk.

Remarks:

The shapes of the lit portions of the Moon, which are seen from Earth, are known as the

Phases of Moon. Each phase repeats itself every 29.5 days. There are 8 major phases:

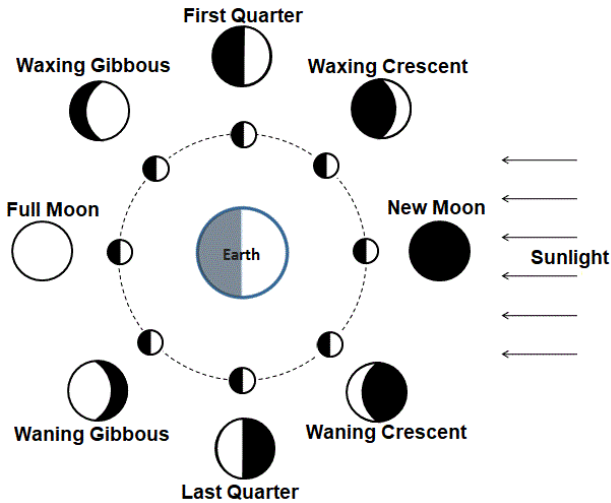


FIGURE 36.2: Phases of the Moon

It is not permitted to the sun to catch up the moon, nor can the night outstrip the day, but all in a galaxy (*falakin* / a domain of space / a ship / a space ship / a galaxy) they are floating.

Remarks:

Is the Sun supposed to catch up with the Moon, as the above verse says: *"It is not permitted to the sun to catch up the moon?"*

The Moon had to be big enough so that it could produce proper crescent shapes, and a person could understand the date by seeing its shape. The size of the Moon is one-fourth (27%) of the size of the Earth in diameter.

In addition, the distance between the Earth and the Moon is precisely determined to ensure that the Moon illuminates the Earth as intended. Many nocturnal animals are active at night and rest during the day.

The Moon’s proper proximity to the Earth also generates the appropriate tides.

The challenge lies in the fact that the Earth needed to be reasonably close to the Sun to receive proper illumination. And, it (Sun) is 332,946 times more massive than the Earth, making its gravitational pull on the Moon significantly stronger than the Earth's. For this reason, the Sun should have pulled the Moon away from the Earth and turned it into a planet of its own.

How is this issue resolved?

The problem is resolved by reducing the mass of the Moon while maintaining its appropriate size. The Moon’s mass is only one eighty-first (1/81) of the Earth’s mass. As a result, the center of gravity (CG) of the Earth-Moon system is located within the Earth, approximately a thousand miles below its surface. This positioning causes the Sun's

gravitational force to act on the Moon indirectly, through the Earth.

If the Moon’s mass were greater, the center of gravity (CG) of the Earth-Moon system would shift farther away from the Earth. In such a scenario, the Earth and the Moon would rotate around this shifted CG. Over time, the Moon could escape its orbit around the Earth and become a planet of the Sun.

The Moon generates tides through its gravitational force, so its mass could not be reduced excessively.

Therefore, the sizes, masses, and distances of the Sun, Earth, and Moon are precisely balanced by Allah.

The verses finally state: *"...but all are in a falakin they are floating."* The term *'falakin'* can mean 'ship,' or 'space,' or a 'domain of space,' but it is commonly translated as 'orbit' in this verse. Using 'domain of space' is more appropriate because it indicates 'Milky Way Galaxy' where the Sun, the Earth, and the Moon are floating.

FIGURE 36.3: A Ship Floating (Galaxy, NGC 5033)

The galaxy, carrying its stars and planets, is moving toward the Great Attractor at a speed of 200 million kilometers per hour.

And a sign for them is that We bore their race in the loaded Ark, and We have created for them similar (vessels) on which they ride. If it were Our will, We could drown them, then would there be no helper, nor could they be delivered, except by way of mercy from Us, and by way of convenience for a time.

Remarks:

The preceding verses indicate that masses and distances of Sun, Earth, and Moon are precisely balanced. These balanced masses and distances play crucial roles in generating proper tides in the oceans.

The Sun is twenty-seven million times more massive than the Moon, but it is 390 times farther away than the Earth from the Moon. As a result, the Sun’s tidal force is about half (46%) of that exerted by the Moon. Therefore, the Moon’s gravitational force is the dominant factor in influencing the tides and the currents they produce.

The verses mention the movement of ships on the oceans. If the tides were improper, the oceans would become turbulent with powerful currents, making travel at sea risky!

The verses refer to the boat of Noah, suggesting that Noah's flood was also related to the tides. In Section-10 of Chapter-7, we discussed how a higher tide in the Atlantic and Mediterranean Seas could have opened the Bosporus, flooding the region around the Black Sea and Caspian Sea, where the People of Noah lived. This flooding was further supplemented by persistent rainfall, and likely by fountains from a melting ice cap.

Section 4 of Chapter 36 **[Verse 45-68]: Reward and Punishment**

When they are told, "Guard against what is before you and what will be after you in order that ye may receive mercy." Not a verse comes to them from among the verses of their Lord but they turn away there-from.

And when they are told, "Spend ye of with which God has provided you," the Unbelievers say to those who believe, "Shall we then feed those whom, if God had so willed, He would have fed; ye are in nothing but manifest error."

Further they say, "When will this promise if what ye say is true?"

They will not wait for aught but a single blast; it will seize them while they are yet disputing among themselves! And they will not be able (to give) any instruction, nor to their people can they return! The trumpet shall be sounded, when behold, from the sepulchers (men) will rush forth to their Lord! They will say, "Ah! Woe unto us! Who has raised us up from our beds of repose?"

This is what Most Gracious had promised. And true was the word of the apostles!

It will be no more than a single blast, when lo, they will all be brought up before Us! Then, on that Day not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past deeds. Verily, the companions of the Jannaat shall that Day have joy in all that they do. They and their associates will be in groves of shade reclining on thrones. Fruit will be there for them. They shall have whatever they call for —Peace—a word from a Lord Most Merciful!

And O ye in sin! Get ye apart this Day! Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan, for that he was to you an enemy avowed, and that ye should worship Me—this was the Straight Way. But he did lead astray a great multitude of you. Did ye not then understand? This is the hell of which ye

were warned! Embrace ye the (hell) this Day, for that ye rejected."

That Day shall We set a seal on their mouths, but their hands will speak to us, and their feet bear witness to all that they did.

If it had been our will, We could have obliterated their eyes and they would race to the path, but how could they see?

And if it had been Our will, We could have transformed them in their places, so they would not be able to proceed, nor could they return.

If We grant long life to any, We cause him to be reversed in nature; will they not then understand?

Section 5 of Chapter 36 **[Verse 69-70]: No less than a Message**

We have not instructed the (Prophet) in Poetry, nor is it meet for him, this is no less than a Message, and a Qur'an making things clear. That it may give admonition to any alive and that the charge may be proved against those who reject.

Remarks:

The Quran is not poetry, though it is written in a poetic style to aid memorization, protect the verses from unconscious corruption,

inspire recurrent recitation, and touch the hearts. However, it is not poetry in the traditional sense. It does not use one thing to represent another, except in certain verses that are meant as similitude or parables.

Through the verses under discussion, the Quran encourages us to accept the direct meaning of the text.

Section 6 of Chapter 36 **[Verse 71-83]: Be, it is!**

See they not that We have created for them, from what our hands have made, grazing livestock, and they are their owners. And that We have subjected them to their: of them some do carry them, and some they eat, and they have profits from them, and they get to drink—will they not then be grateful? Yet they take gods other than God that they might be helped! They have not the power to help them, but they will be brought up as a troop. Let not their speech then grieve thee. Verily, We know what they hide as well as what they disclose.

Does not man see that it is We Who created him from a *nutfatin* (drop / blastocyst)? Yet, behold, he (stands forth) as an open adversary! And he makes comparisons for Us and forgets his own creation! He says, "Who can give life to bones and decomposed ones?"

Say: He will give them life Who created them for the first time, for He is well-versed in every kind of creation! The same Who produces for you fire out of the green tree when, behold, ye kindle therewith!

Remarks:

Allah is well-versed in every kind of creation. The plants are only means that store the energy of the sun through photosynthesis. It is a unique system.

Is not He Who created the Skies and Lands (the universe) able to create the like thereof? Yea indeed, for He is the Creator Supreme, of skill and knowledge! Verily, when He intends a thing His Command is, "Be", and it is! So, glory to Him in Whose hands is the dominion of all things, and to Him will ye be all brought back.

Remarks:

“Be” and it is!

In the above verse, the words "Be,' and it is!" express the power of Allah in the repetition of creation.

The ability of Allah is always absolute. The following verse narrates His power of creation at the fundamental level:

> “To Him is due the primal origin of the Skies and Lands; when He decrees a matter, He says to it: "Be", and it is.” [Al Quran 2:117]

The fundamental sub-atomic particles are sustained within the force fields of His hands of nafs (it is deliberately discussed in Chapter-1). When He commands, these particles instantly move to their destined points to form the intended object. This is a manifestation of His power in the created universe, where every inert thing is designed to obey His commands.

He does not normally use the above method in the creation of higher beings, as seen in the following verse:

> “The similitude of Jesus before God is as that of Adam; He created him from *turabin* (well-matched deposit / zygote), then said to him, "Be", and he was.” [Al Quran 3:59]

As mentioned in the above verse, initially Allah created Adam and then commanded him to 'Be,' because Adam was a complex

creation. It appears from the verse that Allah first created the zygote of Adam, placed it in a favorable condition (possibly in a divine test-tube), provided it with the necessary system of nourishment, and then commanded, 'Be.' The zygote multiplied and over the course of time (9 to 10 earthly months) developed into the body of Adam.

Thus, Adam was created as a child capable of learning the names. He spent his childhood in Jannaat.

Using the existing process is necessary for a new creature to align with nature and the universal timescale. Allah is the Perfect Creator, and He is Ever-Living.

> “So, set thou thy face steadily and truly to the Faith. God's handiwork—according to the pattern (DNA Code) on which He has made mankind—no change in the work by God—that is the established system; but most among mankind understand not.” [Al Quran 30:30]

Primitive Earth was not suitable for complex creatures, so Allah created a tiny single-celled organism with double-helix DNA molecules, capable of surviving and driving the biological evolution.

The primitive creatures made the Earth suitable for higher creatures. There was no free oxygen in the atmosphere, and thus no ozone layer to protect the Earth from harmful ultraviolet radiation. The evolution of life was going on in the water.

Free oxygen was produced in the air, and the evolution of land-dwelling creatures began. The continents drifted, mountains formed, rains and rivers replenished the groundwater, and fruit-bearing trees evolved alongside pollinating insects.

When the Earth became suitable, Allah created Adam separately, but using the same double-helix DNA molecules (pairs):

> “Glory to God, Who created all things that the earth produces, as well as their own kind, and things of which they have no knowledge from Pairs (double helix DNA molecules)”
>
> [Al Quran 36:36]

His process of making the Earth suitable for Adam is perceived by us as Evolution.

Why did an omnipotent God adopt a time-consuming process like evolution? He could have said, 'Be,' and everything would have been created instantly. So, look into the verses:

> “It is not befitting to God that He should beget a son. Glory be to Him! When He determines a matter, He only says to it, "Be", and it is.”
>
> [Al Quran 19:35]

> “It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.” [Al Quran 40:68]

The above verses indicate that before commanding 'Be,' Allah must first determine the object or decide upon the affair. This implies that He must concentrate and plan the formation of the object or the occurrence of the affair. Only then does He issue His command. His mental plan must be deliberate, otherwise, the object forming or the affair occurring by the hand of His nafs would not attain perfection.

However, once something is created, it can be reproduced easily without the need for a deliberate initial plan, as mentioned in the verses under discussion:

> “Is not He Who created the Skies and Lands (universe) able to create the like there of? Yea, indeed—for He is the Creator Supreme, of skill and

knowledge! Verily, when He intends a thing His command is, 'Be', and it is!"
[Al Quran 36: 81–82]

The universe will collapse and be created again. Its revival will be easier because space, collapsing like a written scroll, retains a record of everything.

“They swear their strongest oaths by God that God will not raise up those who die. Nay, but it is a promise on Him in truth—but most among mankind realize it not—in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realize that they had indeed Falsehood. For to anything, which We have willed, We but say the word, "Be", and it is. [Al Quran 16: 38–40]

Therefore, Allah can repeat a created thing or enacted affair with the simple order of 'Be.'

And it does not necessarily mean that once Allah orders 'Be,' the thing is created instantly. Allah said 'Be,' but Jesus took about ten months to form in Mary's womb, and then he was born, as understood from the following verse:

> “She said: "O my Lord! How shall I have a son when no man has touched me?" He said: "Even so; God creates what He wills: When He has decreed a plan, He but says to it, “Be,” and it is!”
>
> [Al Quran 3:47]

Therefore, He has power, but He does not use it abruptly. He plans a creature and then orders its creation. He does not ordain new natural laws every day in order to keep the nature simple and stable. He normally uses existing laws and systems to create new things. So, evolution becomes necessary in cases of creating the complex creatures.

Chapter 37 [Al Saffat THOSE RANGED IN RANKS]

Introduction

The Surah discusses the domains of humans and jinns, as well as their antagonism. It narrates the endeavors of the Prophets and calls for wholehearted acceptance of the Truth for salvation to the Jannaat.

Flowchart

Segment 1: The Order of the Future Universes

Section 1 [Verse 1-5]: The Lord Eastern
Section 2 [Verse 6-10]: Rebellious Jinns
Section 3 [Verse 11-12]: Amazing Thing
Section 4 [Verse 13-18]: Humans that do not pay heed to Admonition
Section 5 [Verse 19-39]: At the outset of an endless Journey
Section 6 [Verse 40-74]: Which is Better?

Segment 2: Old Prophets and Now

Section 7 [Verse 75-82]: Noah
Section 8 [Verse 83-113]: Abraham

Section 9 [Verse 114-122]: Moses and Aaron
Section 10 [Verse 123-132]: Elias
Section 11 [Verse 133-138]: Lut
Section 12 [Verse 139-148]: Jonah
Section 13 [Verse 149-166]: Pagans with Wrong Ideas
Section 14 [Verse 167-179]: Soon shall they See
Section 15 [Verse 180-182]: Glory to Lord

Tafsir of the Surah

Segment-1

The Order of the Future Universes

Section 1 of Chapter 37 **[Verse1-5]: The Lord Eastern**

By those lined in rows and those who drive strongly and those who recite the Message: "Verily, verily, your God is one, Lord of the Skies and Lands and all between them (this universe), and the Lord Eastern (Eastern Super Space)!"

Remarks:

Araf, Samawaat, Jannaat, and Barzakh are all contained within a Super-Space, where the entire Samawaat (this universe) is located in the East (Eastern Super Space). This

arrangement is visualized in the following figure:

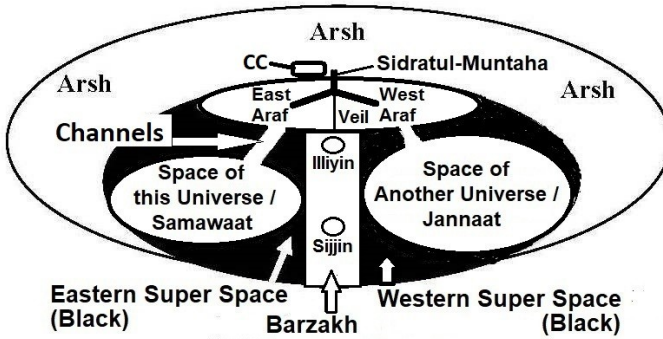


FIGURE 37.1: Arsh and Super-Space

Allah sustains everything from its foundation level. He has the power to do or undo anything instantly. However, it does not align with His dignity to use His direct power against a tiny creature. Instead, He controls one creature through another mainly when they confront each other, and governs everything through angelic system He has created.

[Allah uses His direct power to control the inert creations of the universe as a whole, as discussed in Chapter-1.]

The main system for controlling living creatures consists of the following:

a. **The CCU / Central Computer of the Universes**: It is located in the Arsh. It

is the Head of a huge Cybernetic System (see figure above).

b. **The Sidratul-Muntaha**: The Sidratul-Muntaha is suspended on the Araf from the Arsh (see figure above). It is based on a massive Server Computer and serves as the central hub of the Cybernetic System.
c. **The Araf**: It is a land elevated beyond the universes (Samawaat and Jannaat) and serves as the primary sanctuary of the angels.
d. **The Command Stations:** The Command Stations are special, planet-like astral objects located within the universe. These serve as terminal establishments of the Cybernetic System, providing shelter for the Archangels of the Skies and the Terminal Server Computers.
e. **The Fortresses:** These are special star-like astral objects located near the Command Stations. They serve as terminal sanctuaries for tasked angels, who await deployment to their designated job stations.
f. **The Main Channels:** The main channels, descending from the Araf, connect the Command Stations scattered across the universes and

independent domains, such as Illiyin and Sijjin.

g. **Sakinah:** From the Command Station of a Sky, angels and ruhs are sent to their job stations in small groups by Sakinah. They resemble clouds of angels, hovering over their designated objects (job stations).

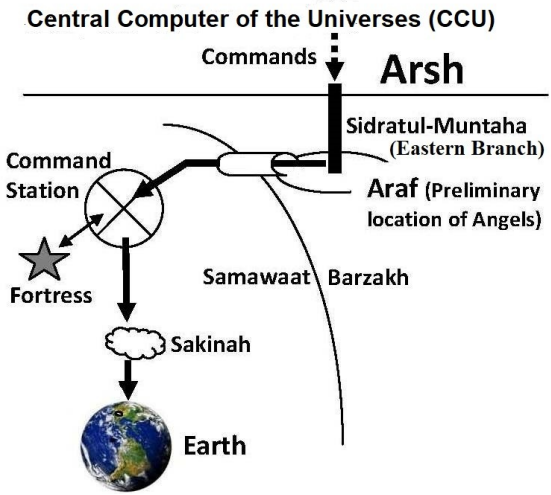


FIGURE 37.2: Cybernetic System

The Cybernetic System, including the CCU, Sidratul-Muntaha, Command Stations, Fortresses, and Channels, controls the living creatures through the angels, according to

the fates confirmed by Allah. This system is discussed in detail in Section 9 of Chapter 6.

The jinns and their supporting creatures are made of antimatter. They are the primary residents of the Samawaat (this universe) and are powerful beings. Controlling them by angels is a difficult task.

Moreover, one of the jinns served as a chief angel, known as Azazil (Light Bearer). This name indicates that he led the angels working for Sidratul-Muntaha. However, he refused to obey an order from Allah, resulting in his rejection and fall, after which he was named Iblis (Satan). He possesses great knowledge and is now the leader of the satanic jinns. His leadership has made controlling the rebellious jinns even more difficult.

The jinns are capable of flying through the Skies. The unruly jinns attempt to invade the Araf through the channels. They also seek to intrude into the protected zones of the Skies, such as the Command Stations and Fortresses. However, the angels, lined in rows, stand guard against them. Thus, they declare: *“Verily, verily, your God is one, Lord of the ‘Skies and Lands and all between them’ (this universe), and the Lord Eastern!”*

Section 2 of Chapter 37 **[Verse 6-10]: Rebellious Jinns**

We have indeed decked the Sky of the Earth with the adornment of stars, and guard against every rebellious Jinn; they should not strain their ears in the direction of Exalted Assembly but be cast away from every side, repulsed—for they are under a perpetual penalty—except such as snatch away something by theft, and they are pursued by a flaming fire of piercing brightness.

Remarks:

The “Exalted Assemblies” mentioned in the above verses are “Command Stations” with server computers connected to the Sidratul-Muntaha. There are seven Command Stations in Seven Skies (one for each sky). The Command Stations are planet-like objects and are referred to as “Lofty Stations” in the Quran.

There are many fortresses under each Command Station. The fortresses are star-like objects. The angels descending from the Araf are temporarily sheltered in these fortresses. Subsequently, they are sent to Job Stations in smaller groups.

The Archangel of a sky resides in the Command Station. He oversees the

angels who have descended from the Araf, following the instructions received from the CCU.

The System is deliberately discussed in Section-9 of Chapter-6.

Section 3 of Chapter 37 **[Verse 11-12]: Amazing Thing**

Just ask their opinion: Are they a stronger creation or whom We have created—indeed We created them from unique gene expressions *(tinin lazibin)!* Truly you are an amazing thing, while they ridicule.

Remarks:

In the above verses, *"tinin"* means "lute." A lute is a stringed musical instrument.

There are 46 double-helix DNA molecules in the zygote of a human. Each DNA molecule is a six-foot-long polymer (that remains coiled into a microscopic chromosome). A DNA molecule contains innumerable programs in the form of genes, which radiate messages, such as mRNAs or waves of creation, as needed.

Thus, a zygote is like a lute with 46 strings, and gene expression is like the music of creation. Therefore, "tinin" is translated in

the verse under discussion as "gene expression."

In above verse, *"lazib"* means "to bite / sticky / necessary". In context of the verse, it should mean "unique" (for each human).

So, “tinin lazibin” should mean “unique gene expression.” All fish of a species are identical; all birds of a species are identical, but each human is unique. When the fusion of sperm and ovum occurs to produce a zygote, the unique genetic code of a human is formed. Even the *nafs* of each person is different, which gives each individual a distinct character. For example, some people possess more courage, while others have less.

A human possesses an amazing physique, as the verses say: “Truly, you are an amazing thing…” A human has color vision, eyes capable of perceiving a wide spectrum, and hearing that ranges from 20 Hz to 20,000 Hz. He can think, talk, write, and remember. All matter, plants, and animals are useful to him. He enjoys a wide variety of foods and numerous forms of enjoyment. He stands at the receiving end of the universe's products. A star produces gold and silver through painful evolution and explosive processes. And who uses those? It is their women.

We are a higher creation than the jinn, but they ridicule us because they are jealous

of us: *Truly you are an amazing thing, while they ridicule.*

The jinn are the highest-ranking creatures among those made from anti-matter. Allah created them before us. They are intelligent and possess unique qualities, such as the ability to fly through space and likely requiring minimal support to survive. However, they are simpler in form and lack many of the qualities that humans possess. The jinn are deliberately discussed in Section-3 of Chapter-7.

Section-4 of Chapter 37 **[Verse 13-18]: Humans that do not pay heed to Admonition**

And when they are admonished, pay no heed. And when they see a sign, turn it to mockery and say: "This is nothing but evident sorcery! What! When we die and become dust and bones, shall we be raised up and also our fathers of old?"

Say thou: "Yea, and ye shall then be humiliated."

Remarks:

The universe (Samawaat) will be collapsed and then be revived. The reviving initial

universe will be halted temporarily for Judgment and Salvation. The Believers will be shifted to the Jannaat (another universe).

The halted universe will restart its evolution with the unbelievers as its permanent residents. Over time, an unbeliever will find himself in a galaxy where the jinn will also reside. The Samawaat (this universe) is meant for the jinn; it is their original home.

The body of a hell-dweller will be immensely enhanced to survive within the objects of hell (the galaxies of this universe, or Samawaat), yet his existence will remain painful. The galaxies are unimaginably violent; he may endlessly search for a better planet in his galaxy.

A human has the potential ability to contact the jinn. However, the jinn of his galaxy would not easily obey him. It is worth noting that Iblis (Satan, a jinn) refused to bow down before Adam, even at the cost of losing his position.

Humans are vicegerents of God by origin. However, the vicegerents left in the Samawaat will be forgotten. They will seek assistance from the jinns, but they will be humiliated. Thus, the verses say, *"Yea, and ye shall then be humiliated."*

The jinn are created to be well-suited for the Samawaat. The Samawaat is their home

universe. They will not experience pain unless placed in a domain of punishment.

Section-5 of Chapter 37 **[Verse 19-39]: At the outset of an endless Journey**

Then it will be a single cry, and behold, they will begin to see! They will say, "Ah! Woe to us! This is the Day of Judgment!"

This is the Day of Sorting Out whose truth ye denied!

"Bring ye up", it shall be said, "the wrong-doers and their wives and the things they worshipped besides God, and lead them to the way to the Fire!"

But stop them, for they must be asked: “What is the matter with you that ye help not each other?”

Nay, but that Day they shall submit. And they will turn to one another and question one another. They will say: "It was ye who used to come to us from the right hand!"

Remarks:

A satanic jinn approaches from the left and whispers into the heart. But, the verses state: *“You who used to come to us from the right hand.”* Thus, the verse refers to the coming of humans.

Most likely, these will be the words of certain women. By such words, they will mean that they were deceived by satanic jinn approaching from the left, while their human allies (boyfriends) came from the right. As a result, they had no opportunity to heed the call of the Prophet (pbuh).

They will reply: "Nay, ye yourselves had no Faith! Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion! So, now has been proved true against us the word of our Lord that we shall indeed taste. We led you astray; for truly we were ourselves astray."

Truly, that day, they will share in the penalty. Verily, that is how We shall deal with sinners. For they, when they were told that there is no god except God, would puff themselves up with pride and say: "What! Shall we give up our gods for the sake of a poet possessed?"

Nay! He has come with the truth, and he confirms the apostles (before him).

Ye shall indeed taste of the grievous penalty, but it will be no more than the retribution that ye have produced.

Section 6 of Chapter 37 **[Verse 40-74]: Which is Better?**

But the chosen servants of God, for them is sustenance determined, fruits, and they (shall enjoy) honor and dignity in Jannaat-i-Naim facing each other on thrones. Round will be passed to them a cup from a clear-flowing fountain, crystal-white, of a taste delicious to those who drink, free from headiness, nor will they suffer intoxication there-from. And besides them will be chaste women, restraining their glances, with big eyes, as if they were eggs closely guarded.

Then they will turn to one another and question one another. One of them will start the talk and say: “I had an intimate companion, who used to say, “What! Are thou among those who bear witness to the truth? When we die and become dust and bones, shall we indeed receive rewards and punishments!””

(A voice will) say: "Would ye like to look?"

Then he (will) look and see him in the midst of the Fire.

He will say: "By God! Thou were little short of bringing me to perdition! Had it not been for the grace of my Lord, I should certainly have been among those brought! Is it that we shall not die, except our first death, and that we shall not be punished?"

Remarks:

Some people will be salvaged from the hell after the punishment. They will die in the hell (Second Death) and will be resurrected. Then they may be taken to the Jannaat. The Salvation through Second Death is deliberately discussed in Section-6 of Chapter-39.

Verily, this is the supreme achievement! For the like of this, let all strive who wish to strive.

Is that the better entertainment, or the Tree of Zaqum? For We have truly made it a trial for the wrong-doers. Indeed, it is a tree that springs out of the bottom of hell-fire. The shoots of its fruit-stalks are like the heads of devils. Truly, they will eat thereof and fill their bellies therewith. Then on top of that they will be given a mixture made of boiling water. Then shall their return be to the fire.

Truly they found their fathers on the wrong path! So, they were rushed down on their footsteps! And truly before them many of the ancients went astray!

But, We sent aforetime among them (apostles) to admonish them. Then see what was the end of those who were admonished, except the chosen servants of God!

Remarks:

In the above verses, *"...except the chosen servants of God!"* refers to "the Jews." The Jews are called the "Chosen People of God." On a few occasions, some of them disobeyed the apostles, but they were not annihilated like the Ad, Thamud, and Midianites because they were Believers. Finally, although some of them rejected Prophet Muhammad (pbuh), only a small portion of them suffered punishment.

They are descendants of the Prophets, who prayed for them often.

Segment-2
Old Prophets and Now

Section 7 of Chapter 37 **[Verse 75-82]: Noah**

Noah cried to Us, and We are the best to hear prayer. And We delivered him and his people from the Great Calamity and made his progeny to endure. And We left for him among generations to come in later times 'Peace and Salutation to Noah' among the nations! Thus, indeed do we reward those who do right. Indeed, he was one of our believing servants. Then the rest we overwhelmed in the Flood.

Section 8 of Chapter 37 **[Verse 83-113]: Abraham**

Verily, among those who followed his (Noah's) way was Abraham. Behold! He approached his Lord with a sound mind (Qalb).

Behold! He said to his father and to his people, "What is that which ye worship? Is it a falsehood—gods other than God that ye desire? Then what is your idea about the Lord of the universes?"

Then did he cast a glance at the stars and he said: "I am indeed sick!" So, they turned away from him and departed.

Then did he turn to their gods and said: "Will ye not eat? What is the matter with you that you speak not?" Then did he turn upon them striking with the right hand.

Then came (the worshippers) with hurried steps and faced. He said: "Worship you that which you have carved? But God has created you and your handwork!"

They said, "Build him a furnace and throw him into the blazing fire!"

They then sought a stratagem against him, but We made them the ones most humiliated!

He said: "I will go to my Lord! He will surely guide me! O my Lord! Grant me a righteous (son)!"

So, We gave him the good news of a boy ready to suffer and forbear. Then, when reached (the age) of working with him, he said: "O my

son! I see in vision that I offer thee in sacrifice. Now see what thy view is!"

Said: "O my father, do as thou are commanded; thou will find me, if God so wills, one practising patience and constancy!"

So, when they had both submitted their wills (to God), and he had laid him prostrate on his forehead, We called out to him, "O Abraham, thou hast already fulfilled the vision!" Thus, indeed do We reward those who do right.

For this was obviously a trial. And We ransomed him with a momentous sacrifice. And We left for him among generations in later times: Peace and salutation to Abraham! Thus, indeed, do We reward those who do right. Indeed, he was one of our believing servants.

And We gave him the good news of Isaac, a prophet, one of the Righteous. We blessed him and Isaac. But of their progeny are that do right and that obviously do wrong to their own souls.

Section-9 of Chapter 37 **[Verse114-122]: Moses and Aaron**

Again, We bestowed Our favor on Moses and Aaron, and We delivered them and their people from great calamity. And We helped them, so they became victors. And We gave them the book, which helps to make things clear. And We guided them to the Straight Way.

And We left for them among generations in later times: Peace and salutation to Moses and Aaron! Thus, indeed, do We reward those who do right. Indeed, they were two of our believing servants.

Section-10 of Chapter 37 **[Verse 123-132]: Elias**

So also was Elias among those sent. Behold, he said to his people, "Will ye not guard? Will ye call upon Baal and forsake the Best of Creators, God your Lord and Cherisher, and the Lord and Cherisher of your fathers of the old?"

But they rejected him. And they will certainly be called up, except the sincere and devoted servants of God.

And We left for him among generations in later times: Peace and salutation to such as Elias! Thus indeed, do We reward those who do right. Indeed, he was one of our believing servants.

Section 11 of Chapter 37 **[Verse 133-138]: Lut**

So also, was Lut among those sent. Behold, We delivered him and his adherents, all except an old woman who was among those who lagged behind. Then We destroyed the rest. Verily, ye

pass by their (sites) by day and by night; will ye not understand?

Section 12 of Chapter 37 **[Verse 139-148]: Jonah**

So also was Jonah among those sent. When he ran away to the ship laden, he cast lots, and he was condemned. Then the big fish did swallow him, and he had done acts worthy of blame. Had it not been that he glorified God, He would certainly have remained inside the fish till the Day of Resurrection. But We cast him forth on the naked shore in a state of sickness, and We caused to grow over him a gourd vine.

And We sent him to a hundred thousand or more, and they believed. So, We permitted them to enjoy for a while.

Section 13 of Chapter 37 **[Verse 149-166]: Pagans with Wrong Ideas**

Now ask them their opinion: "Is it that thy Lord has daughters and they have sons? Or that We created the angels, female, and they are witnesses?"

Is it not that they say from their own invention, "God has begotten children"?

But they are liars! Did He choose daughters rather than sons? What is the matter with you?

How judge ye? Will ye not then receive admonition? Or have ye an authority manifest? Then bring ye your book if ye be truthful!

And they have invented a blood relationship between Him and the jinns, but the jinns know that they have indeed to appear (for Judgment)! Glory to God from the things they ascribe!

Except the slaves Allah chosen, so indeed, you and what you worship (jinns), not you can tempt away from Him except such as are going to the blazing fire.

And not among us (angels), except for him a position known; and we are those who line up, and we are verily those who declare glory!"

Section 14 of Chapter 37 **[Verse 167-179]: Soon shall they See**

And there were those who said, "If only we had before us a Message from those of old, we should certainly have been servants of God, sincere!" But, they reject it. But soon will they know!

Already has Our word been passed before to our servants sent that they would certainly be assisted, and that Our forces—they surely must conquer. So, turn thou away from them for a

little while and watch them, and they soon shall see!

Do they wish to hurry on our punishment? But when it descends into the open space before them, evil will be the morning for those who were warned! So, turn thou away from them for a little while and watch; and they soon shall see!

Section 15 of Chapter 37 **[Verse 180-182]: Glory to Lord**

Glory to thy Lord, the Lord of Honor and Power from what they ascribe!

And peace on the apostles!

And praise to God, the Lord and Cherisher of the universes.

Chapter 38 [Sad]

Introduction

The Surah guides those seeking spiritual development, and declares high reward for Al-Muttaqin.

Flowchart

Section 1 [Verse 1-3]: The Quran is full of Reminders
Section 2 [Verse 4-15]: People rejecting Prophet (pbuh)
Section 3 [Verse 16-29]: Our Servant David
Section 4 [Verse 30-40]: Solomon
Section 5 [Verse 41-44]: Our Servant Job
Section 6 [Verse 45-48]: Remember other Servants
Section 7 [Verse 49-64]: Reward of Al Muttaqin
Section 8 [Verse 65-88]: The Call

Tafsir of the Surah

Section 1 of Chapter 38 **[Verse1-3]: The Quran is full of Reminders**

Sad, by the Qur'an, full of Reminder. Nay, those who disbelieve in self-glory and opposition—how many generations before them did We destroy! In the end, they cried when there was no longer time for being saved!

Section 2 of Chapter 38 **[Verse 4-15]: People rejecting Prophet (pbuh)**

So, they wonder that a Warner has come to them from among themselves! And the Unbelievers say: “This is a sorcerer telling lies. Has he made the gods into one God! Truly, this is a wonderful thing.”

And the leader among them goes away: "Walk ye away and remain constant to your gods; for this is truly a thing designed. We never heard of this among the people of these latter days; this is nothing but a made-up tale! What! Has the Message been sent to him among us!"

But they are in doubt concerning My message! Nay, they have not yet tasted My punishment! Or have they the treasures of the mercy of thy Lord, the Exalted in Power, the Grantor of Bounties without measure? Or have they the dominion of the Skies and the Lands and all between? If so, let them mount up with

the ropes and means! But they will be a defeated host like the confederates of the old times.

Before them rejected apostles: the people of Noah, and 'Ad, and Pharaoh the Lord of Stakes, and Thamud, and the people of Lut, and the Companions of the Wood; such were the Confederates. Not one but rejected the apostles but My punishment came justly and inevitably. These only wait for a single mighty blast, which will brook no delay.

Section 3 of Chapter 38 **[Verse 16-29]: Our Servant David**

They say: "Our Lord! Hasten for us our share before the Day of Account!"

Have patience at what they say and remember Our servant David, the man of strength, for he ever turned. It was We that made the hills declare in unison with him Our praises at eventide and at break of day, and the birds gathered; all with him did turn.

Remarks:

In above verses, Prophet Muhammad (pbuh) is said, *“Have patience at what they say and remember Our servant David”.*

What is there to remember about David? He was not responsible for preaching religion among unbelievers. He was the son-in-law of a king, later became a king himself, and died in old age as a king. He faced nothing like Prophet Muhammad (pbuh).

Yet, David is to be remembered for his turning to God, as said in the verses: *"... remember Our servant David, the man of strength, for he ever turned. It was We that made the hills declare in unison with him Our praises at eventide and at break of day, and the birds gathered; all with him did turn."*

It is said in another verse as well:

> "We bestowed grace afore-time on David from ourselves: "O ye mountains sing ye back the praises of God with him, and ye birds..."" [Al Quran 34:10]

The remembrance (*zikr*) of God calms the heart. One should remember and praise God in the moments of sorrow and joy.

The verses narrate the effects of praising God. To understand the effects, we should ask some question:

- How did the hills praise God? They do not have mouths—were they merely echoing the sound, or were they praising in a way similar to the trees?

Trees praise God, yet we do not hear them. Was the praising of the hills audible to the human ear?

- Were the birds praising in David's language, or were they praying in their own languages?

Most likely, the verses imply that if a person praises God loudly and regularly in a specific area, maybe the nearby objects and living creatures is also praising with him, even though the person cannot hear it. For instance, if a person is loudly praising God (*zikr*) in his house, perhaps the furniture in the house is also praising along with them.

The double-slit experiment suggests that human consciousness can affect subatomic particles, such as electrons. An electron moves in the form of a wave, but when it is observed, it behaves like a particle. This implies that an electron may possess some form of consciousness.

Therefore, a nafs, enhanced through praising and meditation on God, may establish a limited connection with the local environment and may potentially have an impact on the nearby objects.

It is beneficial to set aside a fixed time and space to praise God loudly with beautiful words in a rhythmic tone (preferably selecting words from the Quran). The Quran

repeatedly encourages glorifying God at night.

We strengthened his kingdom and gave him wisdom and sound judgment in speech and decision.

Has the story of the disputants reached thee? Behold, they climbed over the wall of the private chamber when they entered the presence of David, and he was terrified of them. They said: “Fear not, we are two disputants, one of whom has wronged the other—decide now between us with truth, and treat us not with injustice, but guide us to the even path. This man is my brother. He has nine and ninety ewes, and I have one; yet he says, “Commit her to my care, and is harsh to me in speech.”

Said: "He has undoubtedly wronged thee in demanding thy ewe to be added to his ewes. Truly, many are the partners who wrong each other; not so do those who believe and work deeds of righteousness, and how few they are!"

And David gathered that We had tried him. He asked forgiveness of his Lord, fell down bowing, and turned.

So, We forgave him this. He enjoyed, indeed, a near approach to Us, and a beautiful place of return.

Remarks:

David had an affair with a married woman. Later, he repented and sought forgiveness from God, and God forgave him. Humans are slaves of God, and a Master has the authority to forgive any wrongdoing committed against any of His slaves.

According to the verses, there were two reasons why Allah not only forgave David but also allowed him to maintain his close relationship with Him and ensured his beautiful place of return in the afterlife. The reasons were:

- Firstly, David used to praise God in the morning and in the eventide.
- Secondly, he ever turned to God by repenting and seeking forgiveness for his sins.

It is likely that David praised God with songs and musical instruments. Composing a song of praise with the right words requires exceptional intelligence. Moreover, singing praises to God demands an overflowing love for Him; otherwise, it risks becoming a mockery or mere showmanship.

The story of the woman is deliberately narrated in the Holy Bible. However, the account appears to be significantly corrupted. Below is the narration from the Holy Bible, followed by a discussion of the likely corruptions and their possible causes.

Samuel 11, Holy Bible:

1 In the spring of that year, when kings usually set out to fight, David sent out Joab, his officers and all the Israelite troops. They slaughtered the Ammonites and attacked Rabbah, while David remained in Jerusalem.

2 One afternoon, David got up from his siesta and took a walk on the roof of the royal house. From the rooftop, he saw a woman bathing, and the woman was very beautiful.

3 David sent to inquire about the woman, and was told, "She is Bathsheba, daughter of Eliam and wife of Uriah, the Hittite."

4 So David sent messengers to have her brought to him; and he had intercourse with her after she had cleansed herself after her monthly period. Then she returned to her house.

5 As the woman saw she was with child, she sent word to David, "I am with child."

6 David then sent a message to Joab, "Send me Uriah the Hittite." So Joab sent Uriah to David.

7 When Uriah came, David asked
him about Joab, how the people were
and how the war was proceeding;
8 then he told Uriah, "Go down to
your house and wash your feet."
Uriah left the palace and the king
had a portion from his table sent to
him.
9 Uriah, however, did not go down
to his house but slept by the door of
the king's palace with all the servants
of his lord.
10 David was told that Uriah did not
go down to his house, and he said to
him, "Have you not come from a
journey? Why did you not go down to
your house?"
11 Uriah replied, "The ark, the men
of Israel and Judah are housed in tents
while my lord Joab and his servants are
encamped in the open country. Shall I
go to my house to eat and drink there
and sleep with my wife? As you live, I
will not do this!"
12 So David said to Uriah, "Remain
here today also and I will dismiss you
tomorrow." Uriah therefore stayed in
Jerusalem that day and the day after.
13 David invited him to table and he
ate and drank until he was drunk.
When evening fell, however, he went to

lie down on his couch with the guards of his lord instead of going down to his house.

14 The next morning, David wrote Joab a letter to be taken by hand by Uriah,

15 in which he said, "Place Uriah in the front row where the fighting is very fierce and then withdraw from him so that he may be struck down and die."

16 When Joab was attacking the city, he assigned Uriah to a place which he knew was being defended by strong warriors.

17 And the defenders attacked the men of Joab. Some of David's soldiers and officers were killed; Uriah the Hittite also died.

18 Then Joab sent a messenger to tell David everything that had happened during the battle.

19 And he said to him, "When you have finished recounting the outcome of the battle to the king,

20 perhaps he will get angry and ask you, 'Why did you go so near the city to fight? Did you not know they would shoot from the wall?

21 Who killed Abimelech, son of Jerubbesheth? Was it not a woman who dropped a millstone on him from the

wall so that he died at Thebez? Why did you go so close to the wall?'; then you shall say: Your servant Uriah the Hittite is also dead."

22 So the messenger went to tell David all that Joab instructed him.

23 So he answered the king and explained, "These men had overcome us and pushed us in the field; then we drove them back to the entrance gate.

24 But the archers aimed at your guard from the top of the wall, killing some of them. Your servant Uriah the Hittite has also been killed."

25 David said to the messenger, "Try to encourage Joab with this message: Do not let this thing disturb you, for the sword devours one this time and another at another time. Intensify your attacks against the city and overthrow it."

26 When Uriah's wife heard of the death of her husband, she mourned for him.

27 After her mourning was over, David had her brought to his house. She became his wife and bore him a son. But Yahweh (God) was displeased with what David had done.

Samuel 12, Holy Bible:

1 So Yahweh (God) sent the prophet Nathan to David. Nathan went to the king and said to him, "There were two men in a city: one was rich; the other, poor.

2 The rich man had many sheep and cattle,

3 but the poor man had only one little ewe lamb he had bought. He himself fed it and it grew up with him and his children. It shared his food, drank from his cup and slept on his lap. It was like a daughter to him.

4 Now a traveler came to the rich man, but he would not take from his own flock or herd to prepare food for the traveler. Instead, he took the poor man's lamb and prepared that for his visitor."

5 David was furious because of this man and told Nathan, "As Yahweh lives, the man who has done this deserves death!

6 He must return the lamb fourfold for acting like this and showing no compassion."

7 Nathan said to David, "You are this man! It is Yahweh, God of Israel,

who speaks: 'I anointed you king over Israel and saved you from Saul's hands;
8 I gave you your master's house and your master's wives; I also gave you the nation of Israel and Judah. But if this were not enough, I would have given you even more.
9 Why did you despise Yahweh by doing what displeases him? You struck down Uriah the Hittite with the sword and took his wife for yourself. Yes, you killed him with the sword of the Ammonites.
10 Now the sword will never be far from your family because you have despised me and taken the wife of Uriah the Hittite for yourself.
11 Thus says Yahweh: Your misfortune will rise from your own house! I will take your wives from you and give them to your neighbor who shall lie with them in broad daylight.
12 What you did was done secretly, but what I do will be done before Israel in broad daylight."
13 David said to Nathan, "I have sinned against Yahweh." Nathan answered him, "Yahweh has forgiven your sin; you shall not die.
14 However, because you have dared to despise Yahweh by doing such

a thing, the child that is born to you shall die."

15 Then Nathan left and went to his house.

Yahweh struck the child that Uriah's wife bore to David and it became sick.

16 David entreated God for the child; he kept a strict fast and lay on the ground the whole night.

17 The elders of his house asked him to rise from the ground but he refused. Nor did he join them to eat.

18 On the seventh day, the child died. David's servants were afraid to tell him that the child was dead for they said, "When the child was still alive, we spoke to him but he would not listen to us. What will he do if we tell him the child is dead?"

19 When David saw his servants whispering to one another, he realized that the child was dead and asked them, "Is the child dead?" They replied, "He is dead."

20 Then David rose from the ground, washed and anointed himself, and changed his clothes. He entered the house of Yahweh and worshiped.

After that, he went to his own house, asked for food and ate.

21 Then his servants asked him, "Why are you acting like this? You fasted and wept for the child while it was alive; but after it died, you got up and took food."

22 David answered, "While the child was still alive, I fasted and wept thinking: who knows? Perhaps Yahweh will be kind to me and let my child live.

23 But now that he is dead, why should I fast? Can I bring him back to life? I can go to him but he cannot return to me."

24 David comforted his wife Bathsheba. He went in and slept with her and she bore a son whom he named Solomon. Yahweh loved him

25 and made it known through Nathan the prophet, who named him Jedidiah on Yahweh's behalf.

26 Joab fought against Rabbah of the Ammonites and conquered the king's city.

27 Then he sent messengers to David and told him, "I have fought against Rabbah and conquered the city of waters.

28 Gather then the rest of the people to attack and capture the city lest I myself do it and the city be called by my name."

29 So David mustered the people, attacked and captured Rabbah.

30 He took the crown of their god Milkom from its head, the weight of which was a talent of gold, and which had a precious stone embedded in it. This they put on David's head. He carried off an amount of booty

31 and brought away the people whom he set to labor with saws, iron picks and iron axes, making them work at the brick-kilns. David dealt like this with all the Ammonite cities, then he returned to Jerusalem with all the people.

–Samuel, Chapter 11 and 12, Holy Bible.

The Quran does not mention the killing of the husband. Perhaps he died as usually in the battle field. However, the love affair with his wife is true, as indicated by the verses under discussion: *"...He has nine and ninety ewes, and I have one; yet he says, "Commit her to my care, and is harsh to me in speech."*

The Quran does not mention the child either—why would Allah punish an infant for the crime of his father? The child may have also died naturally.

Thus, the story in the Holy Bible appears to have been fabricated by certain Jews of that time who disliked David. People, in general, often do not favor rulers. In reality, many opposed religious rule but were compelled to follow David because he was a very strong and influential leader.

Even today, Jews do not consider David as a Prophet of God. They did not include his book, Zabur, in the compendium of the Holy Bible, and the Zabur has been lost. However, they have preserved several of his songs, which may have originated from his book.

'Zabur' is referred to as 'Zimrah' in Hebrew, which means 'song.' A fragment of one of his songs is given below:

21 The Lord has dealt with me
according to my righteousness;
according to the cleanness of my
hands he has rewarded me.
22 For I have kept the ways of
the Lord; I am not guilty of turning
from my God.
23 All his laws are before me; I have
not turned away from his decrees.
24 I have been blameless before him
and have kept myself from sin.
25 The Lord has rewarded me
according to my righteousness,

> according to my cleanliness in his sight.
>
> – 2 Samuel 22, Holy Bible

O David! We did indeed make thee a vicegerent on earth, so judge thou between men in truth, nor follow thou the lusts, for they will mislead thee from the Path of God. For those who wander astray from the Path of God is a penalty grievous, for that they forget the Day of Account.

Not without purpose did We create Sky and Land and all between—that is the consideration of those who disbelieve—then woe to those who disbelieve from the Fire!

Shall We treat those who believe and work deeds of righteousness the same as those who do mischief on the Earth? Shall We treat those who guard against Evil the same as those who turn aside from the right?

A Book, which We have sent down unto thee, full of blessings that they may mediate on its verses, and that men of understanding may receive admonition.

Section 4 of Chapter 38 **[Verse 30-40]: Solomon**

To David We gave Solomon. How excellent in Our service! Ever did he turn!

When there were displayed before him in the evening well-trained horses of highest breed, he said, "Truly do I love the ‘love of good’ with a view to the glory of my Lord," until (the sun) was hidden in the veil: "Bring them back to me." Then began he to pass his hand over legs and their necks.

Remarks:

In the above verses, *"then began he to pass his hand over their legs and necks"* means that he began to kill the horses by cutting off their necks and legs.

Solomon is renowned for his sound judgment. If he missed the prayer by visiting them, he himself should have been punished, why the horses were killed?

However, the Quran also does not present the incident negatively. Why?

The following may offer an explanation:

His songs reveal that, personally, he was a man of Sufi ideology, and therefore, he was not supposed to be attached to earthly possessions. However, he felt a deep love for the horses. In response, he was consoling his mind, as the verses say: *"Truly do I love the ‘love of good’ with a view to the glory of my Lord".*

It is true that the horses could be used to glorify God by strengthening his army, which fought for the cause of God. However, when he missed his prayer, he realized that he had been deceiving himself. He understood that his 'love for the horses' had diverted him from the 'love of God.' In his realization, he began killing the horses as if in a frenzy.

A core idea in Sufi ideology is that a person who claims to 'Love God' must direct his love away from everything else. The following is a Song of Solomon, which reveals Solomon’s thoughts. Jews interpret his songs as depicting the relationship between God and His people:

“The Sublime Song: it has come from
Solomon.
Shower me with kisses of your mouth:
your love is more delicious than
wine
Your oil smells sweeter than any
perfume,
your name spreads out like balm;
no wonder the maidens long for
you.
Lure me to you, let us fly!
bring me, O king, into your room,
and be our joy, our excitement.
We will praise your caresses
more than wine,

how rightly are you loved.
I am sunburned yet lovely,
O daughters of Jerusalem,
dark as the tents of Kedar,
as the tent curtains of Solomon.
Stare not at my dark complexion;
it is the sun that has darkened me.
My mother's sons were angry with me
and made me work in the vineyards;
for I had failed to tend my own.
Tell me, my soul's beloved,
where do you graze your flock,
where do you rest your sheep at noon?
Why must I be wandering
beside the flocks of your companions?
If you do not know yourself,
most beautiful woman,
follow the tracks of the flock
and pasture your young goats
beside the shepherds' tents.
To a mare in Pharaoh's chariot
would I liken you, my love.
Your cheeks look lovely between pendants,
your neck beautiful with strings of beads.

We will make you earrings of gold
and necklaces of silver.
While the king rests on his couch,
my perfume gives forth its
fragrance.
My lover is for me a sachet of myrrh
lying between my breasts.
My lover is for me a cluster of henna
from the vineyards of Engedi.
How beautiful you are, my love,
how beautiful! Your eyes are
doves!
How handsome you are, my love,
how handsome! Our bed is ever
green!
The beams of our house are cedar,
our rafters are fir.
– Song of Songs 1 (1-17), Holy Bible

In this context, there is an astronomical question posed by Hafiz, the Persian poet:

What would happen if God leaned
down and gave you a full wet
Kiss?
Hafiz doesn't mind answering
astronomical questions Like that:
You would surely start reciting
all day, inebriated, rogue-poems
like this. – Hafiz

And We did try Solomon: We placed on his throne a body, but he did turn. He said, "O my Lord! Forgive me and grant me a kingdom, which suits not another after me; for Thou art the Grantor of Bounties.

Then We subjected the wind to his power to flow gently to his order whither-so-ever he willed, as also the devils (jinns), every kind of builder and diver, as also others bound together in fetters—such are Our bounties; whether thou bestow them or withhold them, no account will be asked.

And he enjoyed, indeed, a near approach to Us and a beautiful place of return.

Section-5 of Chapter 38 **[Verse41-44]: Our Servant Job**

Commemorate Our Servant Job. Behold he cried to his Lord: "The Satan has afflicted me with distress and suffering!"

Strike with thy foot this water to bathe, cool and refreshing, and to drink. And We gave him his people and doubled their number as a grace from Ourselves, and a thing for commemoration for all who have understanding.

"And take in thy hand a little grass and strike therewith and break not."

Truly, We found him full of patience and constancy. How excellent in Our service! Ever did he turn!

Section-6 of Chapter 38 **[Verse 45-48]: Remember other Servants**

And commemorate Our Servants Abraham, Isaac, and Jacob possessors of power and vision. Verily, We did choose them for a special (purpose), proclaiming the message of the hereafter. They were in Our sight, truly, of the company of the elect and the good.

And commemorate Isma'il, Elisha, and Zul-kifl. Each of them was of the company of the good.

Section-7 of Chapter 38 **[Verse 49-64]: Reward of Al Muttaqin**

This is a message; and verily for the guards is a beautiful place of return, Jannaati-Adni, whose doors will be open to them. Therein will they recline. Therein they can call for fruit in abundance, and drink. And beside them will be chaste women restraining their glances, of equal age. Such is the promise made to you for the Day of Account! Truly, such will be Our bounty; it will never fail.

Yea, such, but for the wrongdoers will be an evil place of return, the Hell, they will burn therein, an evil bed! Yea, such! Then shall they taste it, a boiling fluid, and a fluid dark, murky, intensely cold! And other penalties of a similar kind to match them!

Here is a troop rushing headlong with you! No welcome for them! Truly they shall burn in the fire! Nay, ye, no welcome for you!

"It is ye who have brought this upon us! Now evil is place to stay in," they will say, "Our Lord! Who-ever brought this upon us, add to him a double penalty in the fire!" And they will say, "What has happened to us that we see not men whom we used to number among the bad ones? Did we take them as object of mockery, or have eyes failed to perceive them?"

Truly that is just and fitting—the mutual recriminations of the people of fire!

Section 8 of Chapter 38 **[Verse 65-88]: The Call**

Say: "Truly am I a Warner—no god is there but the One God, Supreme and Irresistible, the Lord of the Skies and the Lands and all between, Exalted in Might, Able to Enforce His Will, Forgiving Again and Again."

Say: "That is a message supreme, from which ye do turn away! No knowledge have I of the chiefs on high (chief angels) when they discuss among themselves. Only this has been revealed to me that I am to give warning plainly and publicly."

Behold, thy Lord said to the angels: "I am about to create man from *tinin* (gene expression). When I have fashioned him and breathed into him of My *ruh*, fall ye down in obeisance unto him."

So, the angels prostrated themselves; all of them together. Not so Iblis; he was haughty and became one of those who reject Faith.

Said: "O Iblis, what prevents thee from prostrating thyself to one whom I have created with my hands? Are you haughty? Or are you one of the high ones?"

Said: "I am better than he. Thou created me from fire (radiation of antimatter), and him You created from *tinin* (gene expression that uses baryonic matter to form the body)."

Said: "Then get thee out from here for you are rejected, accursed. And My curse shall be on thee till the Day of Judgment."

Said: "O my Lord! Give me then respite till the Day the (dead) are raised."

Said: "Respite then is granted thee until the Day of Judgment."

Said: "Then, by Thy power, I will put them all in the wrong, except Thy servants among them, sincere and purified."

Said: "Then it is just and fitting, and I say what is just and fitting that I will certainly fill hell with thee and those that follow thee, everyone."

Say: "No reward do I ask of you for this, nor am I a pretender; this is no less than a Message to the Worlds, and ye shall certainly know the truth of it after a while."

Chapter 39 [Al Zumar CROWDS]

Introduction

The Surah presents argument against the claim that God has accepted a son.

It highlights that the Quran admonishes and softens hearts more efficiently than any other divine book. It calls people to accept its guidance.

It provides a vivid description of the Final Judgment and portrays the sorrowful end of the Disbelievers. The central discussion of the Final Judgment is presented in this Surah.

Flowchart

Section 1 [Verse 1]: A Book from God
Section 2 [Verse 2-8]: The Universe, created with Truth
Section 3 [Verse 9-20]: Instruction of Preaching Islam
Section 4 [Verse 21-41]: The Quran Admonishes; it Softens Hearts
Section 5 [Verse 42-66]: The Ultimate Losers
Section 6 [Verse 67-75]: The Final Judgment **(**Main Discussion**)**

Tafsir of the Surah

Section 1 of Chapter 39 **[Verse 1]: A Book from God**

The revelation of this Book is from God, the Exalted in Power, full of Wisdom.

Section 2 of Chapter 39 **[Verse 2-8]: The Universe, created with Truth**

Verily, it is We Who have revealed the Book to thee in Truth. So, serve God offering Him sincere devotion. Is it not to God that sincere devotion is due?

But those who take for protectors other than God: "We only serve them in order that they may bring us nearer to God." Truly, God will judge between them in that wherein they differ. But God guides not such as are false and ungrateful.

Had God wished to take to Himself a son, He could have chosen whom He pleased out of those whom He does create. But Glory be to Him! He is God, the One, the Irresistible.

He created the Skies and Lands with truth. He wraps the night over the day and wraps the day over the night. He has subjected the sun and the moon; each one follows a course for a time appointed. Is not He the Exalted in Power? He Who forgives again and again?

He created you from a Soul Single (Nafsin-Wahidatin); then created favorable Pairs (double helix DNA molecule), and He sent down for you of the cattle eight Pairs (eight double helix DNA molecules for four pairs of domestic animals); He creates you in the wombs of your mothers—creation after creation—three tortures (on Allah). That Allah is your Lord; for Him is the dominion. There is no god but He. Then how are you turned away?

Remarks:

The verse mentioned in the above paragraph is often translated in distorted ways, as people do not want to accept that any creation could be torturous for God. My translation is direct, word-for-word.

The above verse refers to three tasks related to the creation of humans, which were torturous undertakings for Allah. I have discussed these "three tortures" (*zulumatin-thalathin*) as follows:

1. Creation of our souls (nafses) from a Soul Single (Nafsin-Wahidatin).
2. Creation of favorable Pairs (double-helix DNA molecules containing

astronomically vast programs to develop a complete human from a single-cell zygote).

3. Creation in the Mother's Womb (supporting the formation of a human from fertilization to birth).

These tortures are specific to human creation alone. Allah has also created immense universes and numerous other creatures.

Allah does not become tired, but He experiences hardship and pain. The tortures are discussed below:

1. The First Torture on Allah: Creation of our souls (nafses) from a Soul Single (Nafsin-Wahidatin)

A force field and an elementary soul (ruh) are the same thing; they operate as a command of God.

Several force fields together form a composite soul (nafs), such as the magnetic force field, strong nuclear force field, and weak nuclear force field, which collectively make up the nafs of an atom. The nafs holds the particles, such as electrons, neutrinos, up quarks, down quarks, etc., and forms the atom. The atom is the basic building block of

the universe; once the atoms were created, the universe was created.

The fundamental subatomic particles can also be considered as force fields, as they exhibit wave-particle duality. They are particles within an atom but behave as force fields when free.

Similarly, the nafs of a living creature is a combination of unknown (yet to be discovered) force fields. Thus, a nafs sustains a system, such as an atom or a living creature, as a functional or living entity.

Scientists predict that the forces within an atom originated from a unified force (GUT force).

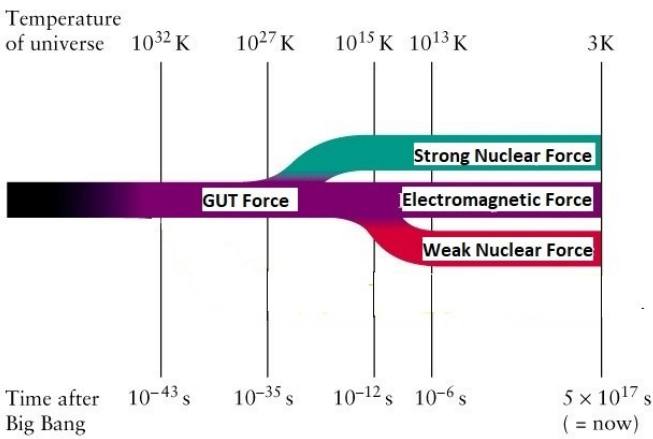


FIGURE 39.1: GUT Force

The religious perspective aligns with this view: Allah separated a part of His soul (nafs) and transformed it into creation. This parted soul is referred to as Nafsin-Wahidatin (a Single Soul) in the verses under discussion.

Allah fragmented the Nafsin-Wahidatin to produce the force fields (ruhs). He designed and recombined these force fields to create the atoms.

The Nafsin-Wahidatin also included many unknown (yet to be discovered) force fields. These unknown force fields were used to create the nafses of living creatures. Since the Nafsin-Wahidatin contained many unknown force fields, it should be referred to as GUT Force + (Plus).

The Gravitational Force Field is not included in the GUT Force + / Nafsin-Wahidatin.

The soul is discussed in detail in Section-1 of Chapter-1.

Each human is unique because their emotions are different. Emotions such as fear, hatred, greed, etc., arise from the constituent force fields of their nafses. Therefore, the design and proportion of these force fields vary in different human nafses.

To create a human nafs, Allah had to focus on each individual. It was a time-consuming task. If 40 billion humans were to be born in total, Allah custom-made 40 billion nafses.

Just counting up to 40 billion would take years. Out of the 'Three Tortures,' this was the first torture for Allah.

2. The Second Torture on Allah: Creation of favorable Pairs (Double Helix DNA Molecule)

The DNA code is the blue print of life. It guides the formation of a human body from a single-cell-zygote to a hundred-trillion-cell-body.

If Allah were to create the nafs of an athlete, He would need to provide him with the genome code of an athlete. Thus, Allah creates perfect haploid chromosomes in his parents to produce a zygote with the perfect genome code. As the verses say: *"He created you from a Soul Single (Nafsin-Wahidatin); then created favorable pairs (Double Helix DNA Molecules carried in haploid chromosomes)..."*

When Allah descended Adam and Eve to Earth, He gave them four pairs of domestic animals, such as cows, goats, camels, etc. While these animals may have originated

from earthly creatures, their genome codes were modified to make them suitable as domestic animals. We see that they suddenly appeared in the evolutionary line around ten thousand years ago—these animals, too, have missing links.

So, the verse says: *"...and He sent down for you, of the cattle eight pairs (eight modified DNA Double Helix molecules to produce four pairs of domestic animals)..."*

3. The Third Torture on Allah: Creation in the Mother's Womb

The genome code of each zygote is custom-made.

However, a genome code alone cannot fashion a human perfectly. A zygote kept in a test tube under the most favorable conditions does not result in a perfect body, and there is nothing inherently special in a mother's womb. The baby's nafs, too, being raw before its first creation, cannot shape the body. It is Allah who fashions the human in the mother's womb. As the verses say: *"...He creates you in the wombs of your mothers..."*.

Although Allah is highly capable, He is one. Consider how many women are pregnant today—Allah fashions all the

babies. Out of the 'Three Tortures,' this is the third torture for Allah.

4. The Resurrection

Each human is custom-made, and this process is ongoing. Each has a genome code produced by 46 double-helix DNA molecules, while their designed nafs is developed as a program for resurrection during the process of formation in the mother’s womb.

In the mother’s womb, a human body is like a mold, and the nafs is like a cast. The nafs takes shape in the mother’s womb as the body forms, thus becoming one’s trace. As a composite force field, the nafs can preserve the information of the body as a program of creation. This information is additional to the genome code, which is necessary to form the human body perfectly. In this way, the nafs gets programmed to resurrect the human, and it becomes fixed at the time of death.

On the Day of Resurrection, a set of one’s 46 double-helix DNA molecules will be attached to a person’s nafs. The nafs will then form the person’s first cells from substances supplied by God in the surroundings. The human will grow, much like a plant grows on the earth, supported by their matured nafs. At that time, the

mother's womb and Allah's assistance in formation will no longer be needed.

If a plant with similar cells can grow on the earth, why can't a human? Moreover, we do not yet understand the function of over 98% of DNA. Perhaps 10% of it is specifically designed for the Resurrection.

A DNA molecule can survive in nature for hundreds of thousands of years. The Earth serves as our dwelling place and protective store, as stated in the following verse:

> "It is He Who has produced you from a Soul Single (Nafsin-Wahidatin / GUT Force +), so a place of dwelling and a storage. We detail Our signs for people who understand."
>
> [Al Quran 6:98]

A human will be recreated with the same set of 46 double-helix DNA molecules he had on Earth, so that he cannot deny being the same person who committed the crime when punishment is pronounced.

If one exists here, one will exist there too—there is no doubt whatsoever. We are creatures of a Mighty Arrogant Creator who fulfills His visions, moving through the hard path extending over billions of years. He must be feared and honored to the best of our abilities.

The Earth is Allah's nursery and a ground for testing. All creatures will be resurrected on the Day of Judgment. One must be careful not to be cast into the fire for further evolution. Indeed, whoever disbelieves may be subjected to this fiery universe (Samawaat) for further evolution.

The topics of Resurrection and Final Judgment are discussed subsequently in this chapter.

If ye reject, truly God has no need of you, but He likes not ingratitude from His servants. If ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your return, when He will tell you the truth of all that ye did; for He knows well all that is in hearts.

When some trouble touches man, he cries unto his Lord, turning to Him in repentance; but when He bestows a favor upon him, as from Himself, he forgets what he cried and prayed for before; and he does set up rivals unto God, thus misleading others from God's path.

Say, "Enjoy thy blasphemy for a little while; verily thou art of the companions of the fire!"

Section 3 of Chapter 39 **[Verse 9-20]: Instruction of Preaching Islam**

“Is one who worships devoutly during the hour of the night prostrating himself or standing, who takes heed of the hereafter, and who places his hope in the mercy of his Lord”, say, “are those equal, those who know, and those who do not know?” It is those who are endued with understanding that receive admonition.

Say, “O ye my servants, who believe, guard for the sake of your Lord! Good is for those who do good in this world! Spacious is God's Earth! Those who patiently persevere will truly receive a reward without measure!”

Say: "Verily, I am commanded to serve God with sincere devotion, and I am commanded to be the first of those who bow to God in Islam."

Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day."

Say: "It is God I serve with my sincere devotion. So, worship what ye like besides Him."

Say: "Truly, losers are those who will lose their own souls and their families on the Day of Judgment. Ah! That is indeed the evident loss!”

They shall have layers of fire above them, and layers below them—with this does God warn off his servants: "O My servants! Then guard for the sake of Me!"

Those who eschew evil, and fail not into its worship, and turn to God, for them is good news, so announce the good news to My servants, those who listen to the word and

follow the best in it; those are the ones whom God has guided, and those are the ones endued with understanding.

Is then one against whom the decree of punishment is justly due—will you then rescue one in the fire? But it is for those who fear their Lord those lofty mansions one above another have been built; beneath them flow rivers—the promise of God; never does God fail in promise.

Section 4 of Chapter 39 **[Verse 21-41]: The Quran Admonishes; it Softens Hearts**

See you not that God sends down rain from the sky and leads it through springs in the earth? Then He causes to grow therewith produce of various colors. Then it withers; thou wilt see it grow yellow. Then He makes it dry up and crumble away. Truly in this is a message of remembrance to men of understanding.

Is one whose heart God has opened to Islam so that he has received enlightenment from God —woe to those, whose hearts are hardened against celebrating the praises of God; they are manifestly wandering!

God has revealed the most beautiful message in the form of a Book, consistent with itself, repeats; the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of God's

praises. Such is the guidance of God; He guides there-with whom He pleases. But such as God leaves to stray can have none to guide.

Is then one, who has to shield the brunt of penalty on the Day of Judgment on his face—it will be said to the wrongdoers: "Taste ye what ye earned!"

Those before them rejected, and so the punishment came to them from directions they did not perceive. So, God gave them a taste of humiliation in the present life, but greater is the punishment of the hereafter, if they only knew!

We have put forth for men in this Qur'an every kind of parable in order that they may receive admonition—a Qur'an in Arabic, without any crookedness, in order that they may guard against Evil.

God puts forth a parable: a man belonging to many partners at variance with each other, and a man belonging entirely to one master—are those two equal in comparison? Praise be to God! But most of them have no knowledge.

Truly, thou will die, and truly they will die. In the end, will ye on the Day of Judgment settle your disputes in the presence of your Lord. Who then does more wrong than one who utters a lie concerning God and rejects the truth when it comes to him; is there not in hell an abode for blasphemers?

And he who brings the Truth and he who confirms it such are the men who guard. They

shall have all that they wish for in the presence of their Lord; such is the reward of those who do good; that God will turn off from them the worst in their deeds and give them their reward according to the best of what they have done.

Is not God enough for His servant? But they try to frighten thee with other besides Him! For such, as God leaves to stray, there can be no guide; and such, as God does guide, there can be none to lead astray. Is not God Exalted in Power, Lord of Retribution?

If indeed thou ask them who it is that created the Skies and Lands, they would be sure to say, "God". Say: "See ye then the things that ye invoke besides God. Can they, if God wills some penalty for me, remove His penalty? Or, if He wills some grace for me, can they keep back his grace?"

Say: "Sufficient is God for me! In Him trust those who put their trust."

Say: "O my people! Do whatever ye can; I will do. But soon will ye know, who it is to whom comes a penalty of ignominy, and on whom descends a penalty that abides."

Verily, We have revealed the Book to thee in Truth for mankind. He then that receives guidance benefits his own soul, but he that strays injures his own soul. Nor are thou set over them to dispose of their affairs.

Section 5 of Chapter 39 **[Verse 42-66]: The Ultimate Losers**

God causes the nafses die at death, and those that die not during their sleep; those on whom He has passed the decree of death, He keeps back; but the rest He sends for a term appointed; verily in this are signs for those who reflect.

Remarks:

How God causes the nafs to die at death and during sleep?

A nafs is a combination of unknown (yet to be discovered) force fields. It spreads throughout a man's body, with its center located below the navel. The nafs has vital points in the head, forehead, chest, palms, and feet.

According to the above verses, the nafs is considered dead when a man sleeps or becomes unconscious. To understand this matter, we may discuss the following two cases:

Case 1: When Allah created Adam, he had a nafs and was alive, but he was not yet conscious. Allah then breathed a special

ruh into Adam, which formed his mind (qalb), making him conscious.

Case 2: The same happens in the case of a child. His nafs is given soon after conception. When he is born, he possesses a nafs and is alive, but he remains unconscious. Allah then breathes the special ruh into him, making him conscious, and he cries for the first time.

From the above two cases, we understand that a ruh makes a person conscious. A person is considered conscious when he is capable of thinking, and thinking is related to the mind (qalb). The ruh is responsible for producing the mind.

According to the Quran and Hadith, as discussed in Section-10 of Chapter-6, the special ruh attaches to certain muscles in the chest. The ruh, the chest muscles, the nerves connected to these muscles—including the central nervous system (CNS)—and the brain collectively produce a virtual brain, which we refer to as the mind (qalb). Thus, the special ruh forms the mind by becoming its active platform.

How does the special ruh keep the thought process in order? The brain preserves vast amounts of information. The

special ruh possesses two inherent emotions —joy and sorrow—that inspire the brain to provide the data relevant to a particular thought. It tends to focus on thoughts that bring joy. In this way, the special ruh opens the mind (qalb) and makes a person conscious with orderly thoughts.

The other emotions of a human come from his nafs. The nafs is a combination of unknown force fields, with each force field possessing at least two basic emotions. A nafs and related emotions primarily act through the mind. As a result, a human's nafs becomes inactive when mind is dismantled due to the ruh seized by God.

A nafs is a composite force field; it cannot die like a physical body. When a nafs becomes inactive, it is considered dead, as said in the verse under discussion: *"God causes the nafses die at death, and those that die not during their sleep..."*

At the time of death, the angel collects the nafs. The ruh is always collected by God—both during sleep and at the time of death, as the verse under discussion states: *"...those on whom He has passed the decree of death, He keeps back; but the rest He sends for a term appointed; verily in this are signs for those who reflect."*

[The ruh and the nafs are deliberately discussed in Section-10 of Chapter-6.]

What! Do they take for intercessors others besides God? Say: "Even if they have no power whatever and no intelligence?"

Say: "To God belongs exclusively intercession. To Him belongs the dominion of the Skies and Lands. In the end, it is to Him that ye shall be brought back."

When God the one and only is mentioned, the hearts of those who believe not in the hereafter are filled with disgust and horror, but when other than He are mentioned, behold, they are filled with joy!

Say: "O God, Creator of the Skies and Lands, Knower of all that is hidden and open, it is Thou that will judge between Thy servants in those matters about which they have differed."

Even if the wrongdoers had all that there is on earth and as much more would they offer it for ransom from the pain of the penalty on the Day of Judgment—but something will confront them from God, which they could never have counted upon, and will become apparent to them satans (jinns), what they earned, and will surround them what they used to mock!

Remarks:

The last paragraph of the above verses states that a human can earn a satan (jinn). How?

If a person worships idols, he may become possessed by a satan jinni, even though he may not feel its presence. Over time, his nafs becomes deformed as it learns to sustain both a human body and a jinn body together, and evolve accordingly. At the time of death, his nafs gets fixed in deformed shape and program of resurrection.

He will resurrect in devil-human shape, as a giant, thousand kilometers tall. Thus, the verses say: *“...and will become apparent to them satan, what they earned...”*

An idolater will be so disheartened by seeing his physical shape that he will not ask for forgiveness. He will clearly feel that he has no way but to go to the hell (galaxies of this universe) with the jinns, as the verses say: *"...but something will confront them from God, which they could never have counted upon, and will become apparent to them satans (jinns), what they earned..."*

[It is deliberately discussed in Section-10 of Chapter-6]

Now, when trouble touches man he cries to Us, but when We bestow a favor upon him as from Ourselves he says: "This has been given to me because of a certain knowledge!" Nay, but this is but a trial, but most of them understand not! Thus, did the (generations) before them say! But all that they did was of no profit to

them, nay, the evil results of their deeds overtook them. And the wrongdoers of this—the evil results of their deeds will soon overtake them, and they will never be able to frustrate!

Know they not that God enlarges the provision or restricts it for any He pleases? Verily, in this are signs for those who believe!

Say: "O my servants, who have transgressed against their souls, despair not of the mercy of God; for God forgives all sins; for He is Oft-Forgiving, Most Merciful. Turn ye to our Lord and bow to His (will) before the penalty comes on you; after that ye shall not be helped.

And follow the best of revealed to you from your Lord before the penalty comes on you of a sudden, while ye perceive not! Lest the soul should say: "Ah! Woe is me! In that I neglected towards God and was but among those who mocked!" Or it should say: "If only God had guided me, I should certainly have been among the guards!" Or it should say when it sees the penalty: "If only I had another chance, I should certainly be among those who do good!""

Nay, but there came to thee my signs, and thou did reject them; thou were haughty and became one of those who reject faith!

On the Day of Judgment will thou see those who told lies against God; their faces will be turned black—is there not in hell an abode for the haughty? But God will deliver the guards to

their place of salvation; no evil shall touch them, nor shall they grieve.

God is the creator of all things, and He is the Guardian and Disposer of all affairs. To Him belong the keys of the Skies and Lands. And those who reject the verses of God, it is they who will be in loss.

Say: "Is it someone other than God that ye order me to worship, O ye ignorant ones? But it has already been revealed to thee, as it was to those before thee, if thou were to join (gods with God), truly fruitless will be thy work and thou will surely be in the ranks of those who lose".

Nay, but worship God and be of those who give thanks.

Section 6 of Chapter 39 **[Verse 67-75]: The Judgment Day (Main Discussion)**

And not they honored Allah, true honor, while the Land is assembling in His hand on the Day of Resurrection; and the Skies (Samawaat / this Universe) rolled-up in His right hand. Glory be to Him! And high is He above what they associate (with Him).

Remarks:

It is the model of the Day of Judgment. If one gathers the verses of the Quran related to the Day of Judgment and arranges them in a logical sequence, they support each other and form this model.

The topic includes diverse discussions. Therefore, the framework of the model is provided below to help the reader maintain focus on the main track:

1. The Quran states that this universe (Samawaat) will collapse and then will be revived. In the revived initial universe, the dead will be resurrected, and their judgment will take place on a specially created Land (the Land of Judgment) in the Super Space.
2. After the judgment, the Believers will be relocated to another universe called Jannaat, where they will live forever in peace and satisfaction as empowered vicegerents of God.
3. The sinners will be left in the reviving universe (Samawaat). Eventually, they will be scattered in the reviving galaxies. They will live in those galaxies forever, as forgotten vicegerents of God. The galaxies are the objects of hell.

The Judgment Day is described under the following headings:

1. Cyclic Model of the Universe
2. The Roll-up-Closing of the Universe
3. In the State of Thaqal (Heavy Mass)
4. The Land of Judgment
5. Blow of Trumpet (Soor)
6. Amal-Nama
7. Resurrection and Rebooting the Brain
8. Major Safayat
9. Marshaling for the Judgment
10. The Judgment
11. Moving to the Final Destinations
12. Destination
13. Conclusion
14. Summary

Background Knowledge: It is better if a reader has gone through the following Section:

- The Large-Scale Structure of the Universe: Section-7 of Chapter-2
- Jannaat: Section-23 of Chapter-3
- Hell: Section-27 of Chapter-3
- Creation of the Universe: Section-4 of Chapter-21
- Future of the Universe: Section-10 of Chapter-21
- The Doomsday and Resurrection: Section-7 of Chapter-30

1. **Cyclic Model of the Universe**

The Quran suggests a Cyclic Model of the Universe where we are living in the Second Cycle.

The Preceding (First) Cycle, the Present (Second) Cycle, and the Next (Third) Cycle are outlined below:

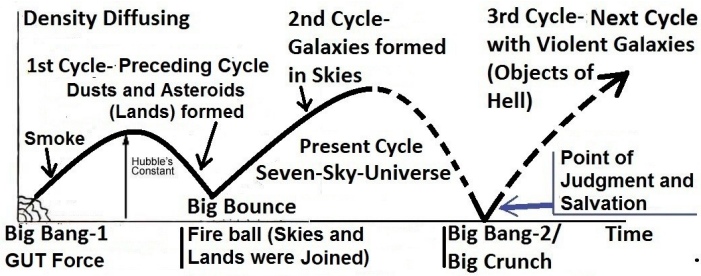


FIGURE 39.2: Cyclic Universe

1a. **The Preceding (First) Cycle of the Universe**

The Quran indicates that the universe was created in the preceding (first) cycle from the Nafsin-Wahidatin / GUT Force + (Plus).

The GUT force operated shortly after the Big Bang during a phase of extremely high temperatures and energies. As the universe cooled and symmetry breaking occurred, the unified GUT force split into the strong, weak,

and electromagnetic forces, resulting in the emergence of distinct particles. These forces governed how matter interacted and clumped together.

Thus, the Big Bang produced smoke, primarily composed of hydrogen and helium. It was a uniform single-sky universe, which caused the gases to spread evenly throughout the space.

GUT Force did not include gravitational force. Allah infused gravitational force into this smoke, as the following verses say:

> "Moreover, did *istawa* (infused gravitational force) into the sky (single-sky-universe of the first cycle) while it had been smoke…"
>
> [Al Quran 41:11-12]

The gravitational force is a force of Allah, which He has infused into this universe through the right hand of His nafs.

1b. **The Second (Present) Cycle of the Universe**

Allah infused gravitational force (did istawa) into the universe of the first cycle. This gravitational force contracted the universe and produced heavier elements, at least up

to silicon, possibly in the large hot stars of the first cycle. The stars formed mainly from the smoke (hydrogen and helium). These heavier elements gave rise to dust and asteroids, which are referred to as 'lands' in the following verse:

> “Moreover, did *istawa* (infused gravitational force) into the **sky** while it had been **smoke**.
>
> He said to it (smoke) and to the lands, “Come ye together, willingly or unwillingly.” They said, “We do come in willing obedience”.”
>
> So, We completed them as seven skies in two days and inspired in each Sky its affairs.”
>
> [Al Quran 41: 11–12]

The single-sky universe of the first cycle collapsed faster and faster under the overwhelming pull of gravity until it compressed into a fireball and then bounced back. Thus, the second (present) cycle of the universe began when the smoke and lands (dust and asteroids), produced during the contracting phase of the first cycle, were distributed across seven spherical waves of space. These waves of space are the skies,

nested one inside the other, like the layers of an onion.

In this way, the universe in the present (second) cycle has been re-designed as a seven-sky universe.

1c. **The Third (Next) Cycle of the Universe**

The universe of the present (second) cycle will collapse into a Big Crunch, which will lead to its revival (Big Bang-2). Thus, the third cycle of the universe will begin:

"But it is also possible that expansion will be reversed by the pull of gravity, that all matter will collapse once again into a super-dense 'singularity', and that another universe will be born in another Big Bang- a cycle that could be repeated forever."

– *To the Edge of Eternity* by John Gribbin in *The Encyclopedia of Space Travel and Astronomy* edited by John Man

According to the following verse too, the universe will collapse and revive.

> "On the day when We will roll up the Skies like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a

promise on Us; surely We will bring it about." [Al Quran 21: 104]

The verse states that the present universe will collapse and will be reproduced in the same way the first creation was originated (through the Big Bang-1). Thus, the third (next) cycle will be initiated with the Big Crunch (followed by the Big Bang-2).

In the third cycle, the universe will be called Hell, and the sinners will be scattered across the galaxies, as forgotten vicegerents of God.

2. **The Roll-up-Closing of the Universe**

So far I have discussed in line of the present scientific ideas. But the Quran indicates something unique. It suggests that the universe (Samawaat) is closing from the outer boundary (the Seventh Sky) by rolling up the skies:

"On the day when We will roll up the Skies (universe) like the rolling up of the scroll for writings..." [Al Quran 21: 104]

"Did not they see that We come to the land (future Land of Judgment)

reducing it (this universe) from its outer boundary (Seventh Sky)? Allah judges; there is no adjuster of His judgment, and He is swift, the reckoning." [Al Quran 13: 41]

We observe that the present universe (the universe of the second cycle) is expanding. However, when we observe a distant object, we are actually observing the past. Therefore, it is possible that the universe may be closing from the outer boundary (the seventh sky) by rolling up space, as the verse suggests: *"...We come to the land (future Land of Judgment) reducing it (this universe) from its outer boundary (Seventh Sky)."*

The verse says, *"...We come to the land..."* and this coming is related to the Judgment. Therefore, the verse refers to the coming of entities such as Arsh, Araf, As-Sirat, etc., which are associated with the Judgment. As the universe (Samawaat) is contracting from its outer boundary (the Seventh Sky), it is creating the space for these entities to approach the future Land of Judgment.

The Quran states that the universe is closing by rolling up space. It is not possible to visualize the rolling of three-dimensional space. However, in the Quran, the rolling of the skies (the universe) is compared to the rolling of a 'scroll for writing'.

If we roll up a piece of paper, the written words do not distort. If we unroll the paper, we recover the words. Similarly, just as the rolled-up paper bears the writings, the rolled-up space will contain the history of everything as information. The completely rolled-up universe may appear as a bright spot on the Face of God.

When the re-initiated universe will be un-rolling, the objects (galaxies) will be reviving to the reprogrammed state just by gaining the volumes of space.

[The rolling of the present universe is deliberately discussed in Section-7 of Chapter-30.]

2a. **On the “Face of God”**

> “All that on it will perish. But will abide the Face of thy Lord, Full of Majesty, Bounty, and the Honor.” [Al Quran 55: 26–27]

The 'Face of God' is not the 'face of God in form.' It refers to the 'face of His nafs', formed by the force fields radiating through 'His face in form'—through which He sees and hears everything. Thus, the 'Face of God' mentioned in the verses refers to the 'face of

His nafs,' which permeates everywhere, as the following verse says:

> “And for God the East and the West, so wherever you turn, there is the Face of God (face of His nafs); indeed Allah is All-Encompassing, All-Knowing.” [Al Quran 2:115]

The universe will collapse into a state of Singularity, a point with infinite temperature and density. The Singularity at the beginning of the universe is known as the Big Bang, while the Singularity at the end is referred to as the Big Crunch.

In terms of the Quran, the universe will collapse by rolling up the Skies. Ultimately, it will be compressed to a state where matter will perish. The universe in that state will be held in the 'face of His nafs'. The 'face of His nafs' is called the 'Face of God' in this verse.

In the super-compact universe, matter will perish, but all information, wrapped around a super-massive black hole, will survive. To understand the state of the universe in this condition, we can examine what happens to an object when it undergoes extreme gravitational collapse:

The Singularity (Big Crunch) can be viewed as a super-massive black hole. If a spaceship falls into a black hole, it elongates

like spaghetti due to the difference in gravitational force between its tip and tail. The ship, like a long thread, will spiral around the spinning black hole. Ultimately, the neutrons, with opposite momentum, will fall into the black hole, while the light will be frozen in the compact space surrounding the event horizon. This frozen light can never fall into the black hole because, as it approaches, time slows down. Thus, a stripe of space, wrapping around the event horizon, will contain the complete information (photons) of the ship. In this way, matter will be annihilated, but the ship will exist as information.

Information cannot be destroyed—if time were reversed, the spaceship would return to its original state.

The tide of evolution is revealed as Time. Allah, as the Sustainer and Evolver, is Time:

> Hadith: 'On the authority of Abu Hurayrah who said that the Messenger of Allah said, 'Allah says, 'Children of Adam inveigh against Time; I am Time; I change the day and night."
> [Bukhari, Muslim (Hadith-e-Qudsi)]

The super-compact rolled-up universe in the form of Singularity (Big Crunch) will contain all information (photons) from the

beginning to the end of the universe. It will become a bright point on His face of nafs.

> “And call not besides God on another god; there is no god but He. Everything will perish except His own Face. To Him belongs the Command and to Him will ye be brought back.” [Al Quran 28:88]

Allah will have a vision of the next universe and will reprogram the collapsed universe accordingly. He will do so in the blink of an eye.

> “To God belongs the mystery of the Skies and Lands (Universe). And the decision of the Hour is as the twinkling of an eye, or even quicker; for God has power over all things.” [Al Quran 16:77]

Thus, it will appear as if the collapsing universe is falling into His face of nafs and then bouncing out as a Big Bang. However, within that brief moment, the universe will be reprogrammed to revive as desired. This will be a part of the next Day of Law:

> “And indeed, the wicked surely in hellfire. They will burn it.

The Day of Law (Deeni), and not they are absent from it.

And, what can make you know what the Day of law is!

Then, what can make you know what the Day of Law is!

The Day not will have power a soul for a soul, anything, and the command that Day with Allah"

[Al Quran 82: 14-19]

The universe collapsing into His face of nafs and 'bouncing out into existence' would look like a Big Bang. But within that time, the universe will be designed to fulfill the fates of our next determined term. Allah is the Master of the Day of Law.

However, there will be a formal Judgment in the reviving initial universe when Allah would adjust.

The present universe is in the right hand of His nafs. When the universe collapses into a point, the hand may be temporarily absorbed into His body in form.

The reviving universe will gain volume and mass as it will move back into His hand of nafs. Simultaneously, the resurrection of the dead will occur, and the universe will return to its proper position in Super Space.

3. **In the State of Thaqal (Heavy Mass)**

From His face of nafs, the universe will move into His hand of nafs, where it will gain mass. Soon, it will reach the state of Heavy Mass (Thaqal), and the resurrection of the dead will occur.

The transformation of the universe from the state of Singularity to the state of Thaqal will occur with a great, deep sound. Most likely, it is the sound of the universe gaining mass:

> "And when the Land is enlarged (in the form of Thaqal) and casts forth what is within it and becomes empty and hearkens to its Lord, and it must need" [Al Quran 84: 3-5]

> "Then it will be a single cry, and behold, they will begin to see!"[Al Quran 37:19]

> "The day when they will hear a Blast, in truth, that will be the Day of Resurrection."
>
> [Al Quran 50:42]

After the resurrection of the dead on the Thaqal, the evolution of the universe will be temporarily halted for Judgment and Salvation, as stated in the following verse:

> “And among His signs is this that the Sky and Land (Super Space and Thaqal) stand-still on His command. Then when He calls you by a single call from the Land (Thaqal), behold, ye come forth” [Al Quran 30:25]

So, I define 'Thaqal' as the unrolling initial universe, temporarily halted for Judgment and Salvation.

We discussed in Section-27 of Chapter-3 that the objects of Hell (galaxies) are created in this universe. These objects will exist in Thaqal in a squeezed condition. After the Final Judgment, the universe (Thaqal) will begin unrolling and expanding. The objects (galaxies) will then be revived by gaining volumes of space. Eventually, the universe will be recreated, with all its objects revived and receding from one another.

Scientists would never find a Thaqal beyond the universe. However, they may calculate the probability of its accidental creation, which would be more probable than the creation of the double-helix DNA molecule that actually exists. The

metamorphosis of the reviving universe into a state of Thaqal, associated with the Resurrection of the Dead, would be evident if we had adequate knowledge.

> “By the wrapped sky, truly ye are in a differing theory, through which are deluded, such as will be deluded. Woe to the falsehood mongers—those who heedless in a flood of confusion. They ask, “When will be the Day of Judgment and Justice?” A Day when they will be tried over the Fire”
>
> [Al Quran 51: 7–13]

One may either wait with incomplete theories or believe in the messages sent to Muhammad (pbuh).

3a. **Misconceptions about 'Thaqal' and the 'Seven Layers of the Lands**

The 'Thaqal' is mentioned in the Hadith as 'Seven Layers of Lands'.

The Quran refers to the universe as *Samawaat-wal-Ard* (Skies and Lands), *Samawaat* (Skies), or *Samah* (Sky) in some instances. The Quran never mentions the 'Seven Layers of the Lands.' However, there is a verse in the Quran that refers to

equivalent lands (seven). The verse is given below:

> “Allah is He Who created Seven Skies and the lands an equivalent (seven). Through the midst of them descends His command that ye may know that Allah has power over all things, and that comprehends all things in knowledge.”
>
> [Al Quran 65:12]

Some people incorrectly interpret it (equivalent lands) as seven layers of land, one above the other. In their view, the lands are flat, with each layer inhabited by living creatures.

However, it is clearly stated in the above verse that these lands are related to the 'descent of commands.' The angels carrying the commands descend in groups. Each group carry commands for a thousand years related to the fates of living creatures. There are seven special planet-like objects (lands) in Seven Skies where the groups primarily descend. I refer to these lands as Command Stations. In the Quran, the Command Stations are called Lofty Stations. The Archangel of each Sky resides in the Command Station, and there are other entities assigned to control.

There are many fortresses under each of these Command Stations. The fortresses are star-like objects or stars near the Command Stations where the angels are accommodated. The jinns try to gain information from these objects, which is why they are guarded and referred to as 'Fortresses.'

> “It is We who have set out Fortresses in the Skies and made them fair-seeming to beholders; and We have guarded them from every satan (jinn) accursed. But any that gains a hearing by stealth is pursued by a flaming fire, bright”
>
> [Al Quran 15: 16–18]

The Command Stations regroup the angels into smaller packets and send them to their assigned job stations by *Sakinahs.*

The system is deliberately discussed in Section-9 of Chapter-6.

Therefore, the equivalent lands are seven planet-like astral objects (Command Stations) located in the Seven Skies.

Then, what are the 'Seven Layers of Lands' mentioned in the Hadith? Below are some of the Hadiths that mention the 'Seven Layers of Lands.

Hadith: “Prophet (pbuh) said: A man who would acquire even half a cubit of land by oppression, on the Day of Final Judgment, Seven Layers of Lands will be hanged on his neck” [Bukhari]

Hadith: “On the Day of Final Judgment, the Hell will be brought with the Seven Layers of Lands”

[DakaikulAkhbar]

One may consult the Hadiths, where it becomes clear that all the Hadiths referring to the 'Seven Layers of Lands' are related to the Day of Judgment. The Land does not exist at present. Therefore, the Universe in the state of Thaqal is referred to as the Seven Layers of Lands in the Hadith.

Currently, the lands (stars, planets, asteroids, dust, etc.) are scattered throughout the Skies, which is why the universe is referred to as Skies and Lands (Samawaat-wal-Ard). At the time of Judgment, these objects will be compressed into the Thaqal. Therefore, the 'Thaqal' is referred to as the 'Seven Layers of Lands' in the Hadith.

4. **The Land of Judgment**

The Land of Judgment is an important point in the life cycle of mankind, where they will be judged and their fates for the next determined term will be decided. It will be a specially created land at the junction point of the routes connecting the universes. The land is discussed as follows:

4a. **Misconception about the Land of Judgment**

Many misinterpret the following Hadiths and develop a wrong idea about the Land of Judgment:

- The Hadith says that the Plain of Arafat is like the Ground of Final Judgment. However, the Hadith does not say that the Plain of Arafat itself is the Ground of Final Judgment.
- Another Hadith mentions a driving fire that will push people towards Syria. However, the Hadith does not say that the fire will gather people for the Judgment. Some believe Syria is the location of the Final Judgment because they know from another Hadith that the Arabian Peninsula will sink before Doomsday.

In this regard, one should look into the Quran at first. The following verse clearly

states that the Final Judgment will not take place on Earth. It will occur on a different land, where there will be a different sky:

> “One day the land will be changed to a different land, and so will be the Skies, and will be marshaled forth before Allah, the One, the Irresistible” [Al Quran 14: 48]

The following Hadiths also indicate that the Final Judgment will not be carried out on Earth:

> “The Land of Final Judgment will be a new land; the color of that land will be white like silver.”
> [Mashnad-e-Ahmed / Tafsir ibnZarir]

> “On the Day of Judgment, mankind will be assembled on a land that is clear and white like bread” [Bukhari and Muslim]

We can conclude that the Final Judgment will not be carried out on the Earth.

4b. **Formation of the Land of Judgment**

The Resurrection of the Dead will occur on the Thaqal, but the Final Judgment will not be carried out over there.

The matter of the Solar System, along with the resurrected living creatures, will be ejected from the Thaqal. The matter and the living creatures will then move apart in the Super Space (the space beyond the universe) and form the Land of Judgment at the junction point of As-Sirat (the paths connecting the universes). This is mentioned in the following verses:

> "The day when they will hear a blast, in truth, that will be the Day of Qiyamah. Verily, it is We Who give life and death, and to Us is the final goal [Resurrection occurs].
>
> On the day, the Land (Thaqal) breaks away from them, quickly—that will be a gathering together; quite easy for Us [Land of Judgment forms]."
>
> [Al Quran 50: 42-44]

People, floating in the Super Space with the ejected matter, will see the Land (Thaqal) quickly breaking away from them.

> "Verily, the Doom of thy Lord will indeed come to pass. There is none can avert it. On the Day when the Skies will

be rolling (un-rolling Thaqal), and the mountains will pass on, flying."

[Al Quran 52:7-10]

The above verses depict a similar picture: the mountains of solar matter, ejected from the Thaqal, will fly through the Super Space to form the Land of Judgment at the junction point of the Paths (As-Sirat).

"And not they honored Allah, true honor, while the Land (Land of Judgment) is assembling in His hand on the Day of Resurrection, and the Skies rolled-up in His right hand (in the form of Thaqal). Glory be to Him! And high is He above what they associate." [Al Quran 39: 67]

According to the above verse, the ejected solar matter and the resurrected living creatures will assemble in a hand (hand of Nafs) of God to form the Land of Judgment in the Super Space. At that time, the skies will remain rolled up (Thaqal) in His right hand.

The Barzakh (a Barrier Space) divides the Super Space into two parts: the Eastern Super Space and the Western Super Space. The Thaqal and the Land of Judgment will be located in the Eastern Super Space.

Thus, there will be two Thaqals in the Eastern Super Space: the Main Thaqal (the Rolled up Universe / Skies) and the Satellite Thaqal (Land of Judgment), as the following verse says:

> Soon shall We settle your affairs, O both ye Heavy Masses (Thaqalani). Then which of the favors of your Lord ye deny?"
>
> [Al Quran 55: 31–32]

The following is a supporting Hadith:

> "The Land (Main Thaqal) will be squeezed and beside it in another land (Satellite Thaqal / Land of Judgment) mankind will be assembled for Judgment" [Hadith, Tafsir-e-Mazhari]

Note: In my discussion, I always mean the 'Main Thaqal' by the word 'Thaqal'. The 'Land of Judgment' is always written as the 'Land of Judgment' or as the 'Land of Final Judgment'.

5. **Blow of Trumpet (Soor)**

There will be several blows of Trumpet related to the Dooms Day and Final Judgment. The blows are discussed below:

5a. **Step-1 of the First Blow**

The First Blow of the Trumpet (Step 1 of the First Blow) will begin in the present universe, causing the Earth and the other Solar Planets to be thrown off their orbits:

> "Then when the first blast is sounded on the Trumpet, and the Earth is thrown off and its mountains, and they are crushed to powder at one stroke." [Al Quran 69: 13–14]

The planets and moons will fall into the Sun, where they will be crushed into powder by colliding with one another.

> "When the sun is warped up; When the stars fall, losing their luster" [81:1-2]

The matter of the Solar System will be wrapped in something, possibly a force field. The stars will fall.

All living creatures in the universe will die, including the jinn and angels. Angel Israfil (the Angel of the Trumpet) will die at

last, and the blow (Step-1 of the First Blow) will cease.

Eventually, the universe will be rolled up to the extreme degree and will fall into the Face of God (His face of Nafs) as Commands (Forces / Information).

> "And call not besides God on another god. There is no god but He.
> Everything will perish except His own Face. To Him belongs the Command, and to Him will ye be brought back."
> [Al Quran 28:88]

5b**. Step-2 of the First Blow**

Subsequently, the universe will collapse and then be resurrected to the state of Thaqal (Heavy Mass), at which point the living creatures will also be resurrected.

(After Israfil and others will be resurrected) The Trumpet will be sounded (Step-2 of the First Blow), when all that are in the Skies and Lands will faint, except such as it will please God. Then will a Second One be sounded (Second Blow) when, behold, they will be standing and looking on!

Remarks on Final Judgment Continued

Above verse is talking about two blows. Those are:

a. Step-2 of the First Blow
b. The Second Blow

Immediately after the resurrection, Angel Israfil will begin blowing the Trumpet again. This blow is a continuation of the First Blow, because, after dying while blowing the Trumpet, Israfil will resume blowing it as soon as he will be revived, even after a long time. So, I refer to this blow as 'Step 2 of the First Blow.' All resurrected creatures will faint due to this blow.

The verse refers to the Skies and Lands (the present universe) when discussing 'Step 2 of the First Blow,' as it mentions all the creatures that lived in the Skies and Lands. Moreover, the blow began when the Skies and Lands still existed.

The resurrected humans will faint due to the tremendous sound of the Trumpet (Step 2 of the First Blow). The matter of the Solar System will be ejected from the Thaqal. Piles of solar matter, carrying the fainted living creatures, will flow through the Super Space like clouds. These flying piles of matter will come together at the Junction Point of As-Sirat and form the Land of Judgment, safely away from the Thaqal.

> “You see the mountains and think them firmly fixed, but they shall be moving as the clouds—the artistry of God who disposes of all things in perfect order; for He is well acquainted with all that ye do” [Al Quran 27: 88]

The sound (Step 2 of the First Blow) will make the Land of Judgment level and smooth. It will appear as a white disc floating in the Super Space. According to the Hadith, if an egg is placed at the center of the Land, it will be visible from the edge.

> “They ask thee concerning the mountains, say: “My Lord will uproot them and scatter them as dust. He will leave them as plains smooth and level. Nothing crooked or curved will thou see in their place.”” [Al Quran 20: 105–107]

The atmosphere on the Land of Judgment will be pure, with atmospheric pressure within a bearable limit. The gravity of the Land of Judgment will be such that people will be able to move comfortably. Furthermore, there will be water in the *Kawthar.*

“To thee have We granted the Kawthar. Therefore, to thy Lord turn in prayer and sacrifice. For he who hates thee, He will be cut off”

[Al Quran 108:1–3]

The universal angels and jinns will also be resurrected at the points of their death in the Thaqal. They will move to the Land of Judgment after its formation. They will not need to travel with the solar matter, as they are capable of flying.

“The angels and the ruhs ascend unto him in a Day. The measure where of is fifty.”

[Al Quran70: 4]

It will be difficult to bring some evil jinn, especially the Chief Satan (Iblis), who will be hiding deep into the Thaqal.

5c. **The Second Blow of the Trumpet**

The blow that is called 'Second One' in the verse under discussion is the 'Second Blow':

“The Trumpet will be sounded (Step-2 of the First Blow) when all that are in the Skies and Lands will faint, except

such as it will please God. Then will a Second One (Second Blow) be sounded when, behold, they will be standing and looking on!" [Al Quran 39:68]

After the Resurrection, Israfil will blow the Trumpet twice:

- The Step-2 of the First Blow will make the people unconscious due to violent sound. It will make the Land of Judgment smooth by the extreme vibration.
- The Second Blow (Second One) will make the people conscious.

The time between two blows is forty. The time is supposed to be short:

Hadith: "Time between two blows of Trumpet is forty. Sahabah said, 'Is it forty days?' Prophet (pbuh) said, 'I do not agree'. Sahabah again said, 'Is it forty years?' Prophet said, 'I do not agree'. Sahabah again said, 'Is it forty months?' Prophet said, 'I do not agree'." [Bukhari]

The Second Blow will not be intense. After the Second Blow, the Final Judgment will begin.

> “The angels and the ruhs ascend unto him in a Day. The measure where of is fifty (thousand years?).” [Al Quran70: 4]

So, the Day may be fifty thousand earthly years long, but to the Believers, it will feel like the time between the Zuhr and Asr prayers:

> Hadith: “To the Believers, the Day will be like the time between Zuhr and Asar prayer.”
>
> [Tafsir-e-Mareful Quran]

6. **Amal-Nama**

The Amal-Nama is a book of records, where one’s deeds are written. Two angels, Kiraman and Katibin, are assigned to each individual to record their actions.

> “And certainly, We created man and We know what whispers to him (into) his soul (nafs), and We are nearer to him than jugular vein. When receives, the two receive; on the right and on the left, seated. Not he utters any word but with him an observer ready.” [Al Quran 50:16-18]

The Amal-Nama is preserved in Illiyin or Sijjin after a person's death.

After the Resurrection, two angels will be appointed to each person: one will guide him to the Land of Judgment and beyond, while the other will carry the record of his deeds (Amal-Nama).

> “And there will come forth every soul; with each will be an (angel) to drive and an (angel) to bear witness (Amal-Nama)” [Al Quran 50:21]

The Amal-Nama will be given to a person in his left or right hand so that others can see it, and it can be used for the Judgment.

However, the Amal-Nama is not a complete record of one's life. Many sins are not recorded in it. If a person commits a sin but then performs a good deed or repents, the sin may not be written.

7. **Resurrection and Rebooting the Brain**

The nafs is the main soul of a person. A nafs is a combination of unknown force fields. It is given soon after fertilization. A nafs grows and takes shape as a baby grows.

The human body is like a mold, and the nafs is like a cast. The nafs is shaped and imprinted with the information of physical development, becoming a program of creation.

A person can be recreated with the programmed nafs and a set double-helix DNA molecules (46) collected from the remains of his earthly body.

> “What! When we die and become dust that is a return far! We already know how much of them the earth takes away; with Us is a Record Guarding” [Al Quran 50: 3–4]

The above verses mention two things with which a human will be recreated: one is 'something that the earth does not take away,' and the other is the 'Record Guarding.'

What is the thing that the earth does not take away? It is the double-helix DNA molecule. A DNA molecule can survive in nature for several hundred thousand years. A complete set of DNA molecules (46 chromosomes) is enough to recreate a human. Some scientists believe that one day they may be able to recreate dinosaurs using the DNA found in their fossilized eggs.

The required number of DNA molecules for each person is preserved by Allah in natural storage:

> “It is He Who has produced you from a Soul Single (Nafsin-Wahidatin / GUT Force +); here is a place of dwelling and storage; We detail Our signs for people who understand.”
>
> [Al Quran 6:98]

However, a complete set of DNA molecules alone cannot create a human; the soul (nafs) is also necessary. A zygote placed into a test tube under the most favorable conditions does not form a perfect physique. There is nothing inherently special in a mother’s womb.

Allah shapes the human body in the mother’s womb because the nafs is raw at that stage and cannot assist in the formation of body. However, once the nafs is fully developed during the formation of the body in the mother’s womb, it gets programmed to assist the genome in forming the body at the time of resurrection.

A human will be recreated with a set of double-helix DNA molecules (46) taken from his earthly body, ensuring he cannot deny being the same person who committed the sins.

On the Day of Resurrection, a set of double-helix DNA molecules will be attached to the nafs. These DNA molecules will form the first cell, which will then multiply by absorbing suitable substances from the surroundings. Thus, a human will grow like a plant.

> “It is He Who sends the winds like heralds of glad tidings, going before His mercy, when they have carried the heavy-laden clouds. We drive them to a land that is dead; make rain to descend thereon and produce every kind of harvest therewith, thus We shall raise up the dead so that you may remember.” [Al Quran 7:57]

Otherwise, the cells of plants and animals are similar. If a plant can grow on the earth, why can't an animal? The function of 98% of DNA is still unknown and is often referred to as 'junk DNA.' Perhaps it has the ability to form a cell and resurrect the body.

The nafs of a human is a combined force field, designed and programmed to resurrect and sustain the body. It can survive extreme heat and violence. Therefore, a resurrected human will not die; his nafs will regenerate the body whenever suitable matter is available.

The nafs does not perform the role of a DNA molecule, nor does a DNA molecule perform the role of the nafs. They work together to form a body perfectly. Moreover, a human without a nafs would resemble a robot, lacking emotions.

The brain of a resurrected human suffers memory loss because the DNA molecules or nafs do not preserve the data of memory—such as the memories gained from life, education, and experience. Therefore, the memory data must be fed into the brain of a resurrected person:

> "What! When we die and become dust that is a return far! We already know how much of them the earth takes away; With Us is a Record Guarding." [Al Quran 50: 3–4]

The Record Guarding, mentioned in the above verse, preserves the complete memory data collected every night when a person sleeps. This is stated in the following verse:

> "It is He who does take your souls by night and has knowledge of all that you have done by day; by day does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the

truth of all that you did" [Al Quran 6:60]

The angels collect the memory data and deposit it in the server of the Command Station (discussed in Section-9 of Chapter-6). From the Command Station, the data are sent to the Lawh-Mahfuz, where they are preserved in one's file. It functions like a multidimensional video record of each day (from sleep to sleep). Ironically, however, one's own eyes, ears, and brain act as CCTV, holding the one's account for the Judgment!

The Amal-Nama (Record of Deeds) will primarily be used for Judgment, while the Memory-Data will be used solely to feed the memory in the brain of a resurrected person. However, the Lawh-Mahfuz is located in the Arsh, and on the Day of Judgment, the Arsh will be near. For some great sinners, the Book (Lawh-Mahfuz) will be opened:

"And the Book (Lawh-Mahfuz) will be placed, and thou will see the sinful in great terror because of what is therein. They will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them, and not one will thy Lord treat with injustice." [Al Quran 18:49]

The data of virtual life will not be fed into the brain. As a result, a man will forget the virtual life he will have experienced in Illiyin or Sijjin, just as we have forgotten the oath we took in our past virtual lives (discussed in Section 9 of Chapter 6).

A jinni mounting on a man deforms the nafs of that man. At the time of death, the nafs gets hardened in devil-human shape, size, and program. So, the person will resurrect in devil-human shape. He will be recognizable only by his marks. He will be suitable to interact with the jinns—he will not be a complete human. He will fail to prostrate himself before God.

Satan jinns cannot mount on the worshippers of one God; they can whisper only. The angels guard the worshippers of one God:

> “He is the Irresistible from above over His worshippers, and He sets guardians (angels) over you. At length, when death approaches one of you, Our angels take his soul (nafs), and they never fail in their duty.” [Al Quran 6:61]

How a satan jinn mounts on a human and deforms his nafs is deliberately discussed in Section-10 of Chapter-6.

The marshaling for the Judgment is discussed below:

8. **Major Safayat**

The Land of Judgment will be a temporary entity. Soon it will merge with the Thaqal, as it (Thaqal) will restart unrolling / evolving. It will be hot; everybody will be sweating.

Many will recognize the Day. People will start seeking for salvation. They will go to Prophet Adam, Noah, Abraham, Musa, Isa and other Prophets one after another. But, none will request Allah for the Judgment. Finally, people will come to Prophet Muhammad (pbuh). He will pray for the Judgment and Salvation.

9. **Marshaling for the Judgment**

Allah will accept the prayer for Judgment and Salvation. Then the marshaling will start. The angels will come and stand in lines.

A Field Court will be established by placing a Balance.

Allah will come for the Judgment. All will be ordered to prostrate before Him as soon

as His shin will be visible. But, Unbelievers will fail:

> “The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able; their eyes will be cast down; ignominy will cover them seeing that they had been summoned aforetime to bow in adoration, while they were complete” [Al Quran 68: 42–43]

9a. **The Jannaat will be brought Near**

The Jannaat will be brought close to the Land of Judgment in an orderly fashion. The planets/objects of the Jannaat will not destroy each other by collision.

> “When the sky is removed (closed into the Thaqal), when the Blazing Fire is kindled to fierce heat (the Thaqal igniting and preparing for re-initiation) and when the Jannaat is brought near each soul shall know what it has put forward.”
>
> [Al Quran 81: 11-14]

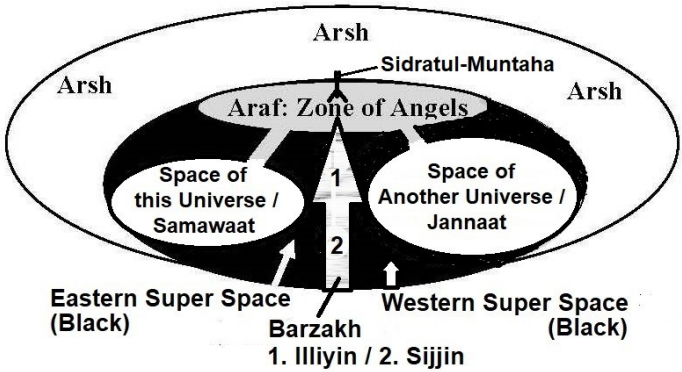


FIGURE 39.3: Barzakh

The Jannaat will be brought near, but it will stay beyond the Barzakh. The Barzakh will be thin at that time, but it will be impassible.

Most likely, the Barzakh is a space that does not support matter, making this absolutely clear. During the Miraj, Prophet Muhammad (pbuh) was able to observe the objects of Jannaat from the Seventh Sky. It is evident that light can pass through the Barzakh.

9c. **The Hell will be Kindled**

At the time of Judgment, the Objects of Hell will be in the Thaqal in a compact state. The angels will tie the Thaqal with the chains and will pull it near the Land of Judgment.

The un-rolling of the Thaqal will remain halted till the end of Judgment, but the contracted galaxies in the Thaqal (Objects of Hell) will be kindled to fierce heat. They will start producing fire.

> "When the Sky is scraped (*kushitat* / the Thaqal scraped in a way to halt the evolution temporarily); When the Blazing Fire is kindled to fierce heat" [Al Quran 81: 11-12]

Some of the sparks produced in the Thaqal will be thrown onto the Land of Judgment, and the fire will spread around the people. It will feel as though all of mankind is about to be consumed by the fire.

Some of the living creatures of Hell will also enter the Land of Judgment. It is narrated in the Hadith that a large snake will appear; it will frighten the people.

9d. **Araf, As-Sirat (the Paths), and Sidratul-Muntaha**

There are channels and sub-channels running through the super space and other realms to connect the universes, such as the Samawaat, Araf, Jannaat, and their associated objects.

In addition, Araf and Sidratul-Muntaha also play roles in transferring people to the Jannaat, as discussed below:

9d-I. **Araf**

"Araf" means "Elevated Land". The Land is elevated above the Samawaat and the Jannaat.

The Araf is located in the high Barzakh, but its eastern part (East Araf) is extended into the Eastern Super Space, and western part (West Araf) is extended into the Western Super Space. The East Araf and the West Araf is separated by an impassible Veil.

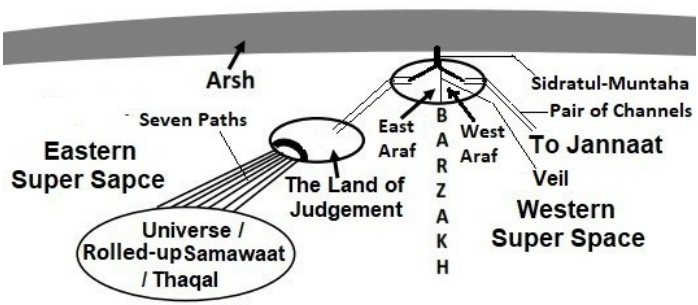


FIGURE 39.4: Araf and As-Sirat

9d-II. **Pair of Channels**

In the Night Journey (Miraz), Prophet Muhammad (pbuh) saw a pair of channels from the Seventh Sky, which was coming down from the Araf. The accompanying angel referred to them as the 'Channel of Light' and the 'Channel of Darkness.' According to the Hadith, another pair of channels connects the Western Araf with the Jannaat.

Prophet Muhammad (pbuh) entered the Eastern Araf through one of these channels.

The same pair of channels will connect the Land of Judgment with the East Araf, as shown in the figure above.

Another pair of channels connect the Jannaat with the West Araf.

Humans will move through the channel of darkness. So, they will require lights moving with them:

> “One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: Good News for you this Day! Jannaat beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"
>
> [Al Quran 57:12]

The Channel of Light is meant for the angels and ruhs (commands/information); it is not suitable for humans.

As-Sirat will be comfortable and safe for some people, while for others, it will be dark, narrow, and treacherous. People will cross As-Sirat at different speeds; some will cross at the speed of light, while others will move more slowly. The last person to cross As-Sirat successfully will require twenty-five thousand earthly years.

Those whose good deeds outweigh their sins will enter the Jannaat.

Those whose sins and good deeds are equal will be halted at the Araf by Sidratul-Muntaha. They will be taken into the Jannaat later.

> “Between them shall be a veil, and on the *Araf* will be men who would know everyone by his marks. They will call out to the Companions of the Jannaat, "Peace on you". They will not have entered, but they will have an assurance.”
>
> [Al Quran 7:46]

9d-III. **Sidratul-Muntaha**

The Sidratul-Muntaha hangs from the Arsh above the Araf. It has two branches: one branch connects to the East Araf, and the other connects to the West Araf.

The Sidratul-Muntaha is controlled by the CCU located in the Arsh. It is based on a massive server and functions as a passage for both matter and information. It monitors the passage of everything through instrumentation and serves as the central communication hub for the universes.

Some people will be deemed unsuitable for Jannaat according to the logic of the CCU, as their good deeds and sins are equal. As a result, the Sidratul-Muntaha will not allow their passage through it to the Jannaat. They will be permitted to enter the Jannaat later when Allah will issue the command for clearance.

[The CCU (Central Computer of the Universes) is discussed in Section-9 of Chapter-6].

It should be noted that the channels of the Cybernetic System, discussed in Section-9 of Chapter-6, will form As-Sirat on the Day of Judgment.

9d-IV. **Seven Paths (Channels through Space)**

The Thaqal will be connected to the Land of Judgment by Seven Paths.

> "Again, on the Day of Judgment, will ye be raised up. And We have made above you **Seven Paths**, and We are never unmindful of creation."
>
> [Al Quran 23:16-17]

After the Judgment, the Thaqal will evolve into Samawaat (Skies), with each of the Seven Paths revitalizing and connecting directly to a Sky through the Axis of the Universe.

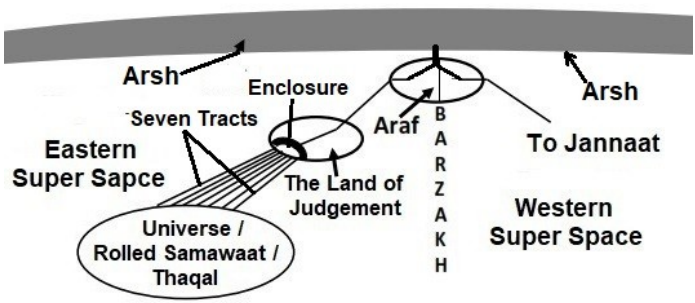


FIGURE 39.5: Seven Paths

The paths will have gates on the Land of Judgment. In front of these gates, there will be reception enclosures, guarded by angels.

The sinners, whose sins will outweigh their good deeds, will be driven into the

enclosures after the Judgment. Subsequently, the sinners will be driven into the paths that will guide them to the designated Skies, while the sub-paths will lead them to their assigned objects of Hell (galaxies).

The sinners will be allowed to rest in the enclosures for some time when they utterly repent.

And the Land will shine with the glory of its Lord, the record will be placed, the Prophets and the witnesses will be brought forward, and a just decision pronounced between them, and they will not be wronged. And to every soul will be paid in full of its deeds, and (God) knows best all that they do.

Remarks of Final Judgment Continued:

10. **The Judgment**

Allah will address the complaints; even an animal without horns will be given the opportunity to take revenge against an animal with horns. All oppressors will be dealt with severely:

> “When the souls are sorted out; when the female buried alive is questioned:

"For what crime she was killed?"" [Al Quran 81:7-9]

Allah will select the people for salvation with utmost mercy and forgiveness. Even the smallest good deed will be taken into account, and many major sins will be forgiven.

10a. **Arrival of Allah on the Land of Judgment**

On the Day of Judgment, Allah will be visible. People will see Him clearly.

"It is narrated by Abu Hurairah: Once a few people asked, 'Oh Prophet (pbuh), will we see Allah on the Day of Judgment?' To answer, Prophet (pbuh) said, 'In a cloudless full moon night, do you find any obstruction to see the Moon?' They said, 'No, Oh Prophet (pbuh)'. Prophet (pbuh) again said, 'In a cloudless clear sky do you find any obstruction to see the Sun?' Everybody said, 'No, Oh Prophet'. Then Prophet (pbuh) said, 'On the day of Judgment, exactly in this way you will see Allah, without any obstruction" [Bukhari]

According to the Hadith, initially, Allah will appear on the Day of Judgment as a normal human being, but people will refuse to accept Him as Allah. Therefore, He will leave and return later ceremonially, after the marshalling for the Judgment.

The Land of Judgment will be in the hand of Allah. It is the hand of His nafs. The hand of nafs is invisible to our eyes because the force fields are invisible. But, 'Allah in form' will appear on the Land of Judgment. 'He in form' will be visible, like a human [Allah is discussed in Chapter-1].

At present, 'Allah in form' resides in the Arsh. He is not approachable because the universes are sustained and evolved by Him through extremely powerful force fields extended from His nafs, permeating His body in form. He sustains and evolves this universe (Samawaat) with the right hand of His nafs, while sustaining the Arsh with the left hand of His nafs. Each hand of the nafs comprises 15 to 30 force fields. Some of the force fields of His nafs may also extend through His face and chest in form. Therefore, at present, Allah is sustaining and evolving the universes with extreme power and light radiating from His 'body in form'. The radiating power and light make Him (He in form) unapproachable.

But on the Day of Judgment, the universe (Samawaat) will be rolled up in His right hand (hand of nafs) into a compact state, and its evolution will be temporarily halted for the duration of the Judgment. The Arsh will also be compacted without crushing its shape or structure. The Arsh will come close over the heads of the resurrected people. At that time, eight angels will bear the Arsh to prevent it from falling onto Araf, Thaqal, or Land of Judgment. Therefore, the powers radiating from Him will be diminished on the Day of Judgment, making Him approachable and appearing like a human.

10b. **The Balance of Judgment**

Our sins and good deeds will be measured by a balance.

How will this balance look like?

When we think about Allah, we should strive to comprehend His level of intelligence, elegance, and abilities. He has created our eyes, ears, hearts, and brains; He has created the DNA code and the living cell; He has created the perfectly fine-tuned universes, and the mighty CCU (Central Computer of the Universes, as described in Section-9 of Chapter-6).

Our memory data are collected every night by the angels and deposited in our files in the CCU. Thus, the CCU possesses the complete record of our thoughts throughout our lives, as the following verse indicates:

> “It is He who does take your souls by night and has knowledge of all that you have done by day; by day does He raise you up again that a term appointed be fulfilled. In the end, unto Him will be your return. Then He will show you the truth of all that you did” [Al Quran 6:60]

On the other hand, there are two angels, Kiraman and Katibin, sitting on our shoulders. One writes down our good deeds, and the other writes down our bad deeds.

> It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.
>
> Behold, two (angels) appointed to learn, one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready. And the trance of death will bring Truth: "This was the thing which thou wast trying to escape!"

[Al Quran 50:16-19]

The dark suggestions of a man's soul are recorded in the CCU as brain data. In addition, the events (both good and bad) of his life are recorded by two angels: *"Not a word does he utter but there is a sentinel by him."* The angels present the records during the trance of death and later deposit them in Illiyin or Sijjin. Illiyin and Sijjin are based in servers connected to the CCU. So, the records go to the CCU.

The CCU compares the records kept by angels, Kiraman and Katibin, with the individual's brain-data, from which intentions can be known. If a man has done a bad deed, but his intention was good, then the CCU may transfer the bad deed into the list of good deeds, or may put it into the list of neutral events. This cannot be done by the angels (Kiraman and Katibin) appointed to learn and write the records, because they cannot know the intention. Therefore, the CCU makes the final report of a dead person before he is put into Illiyin or Sijjin.

The final decision of putting a man in Illiyin or Sijjin is given by Allah. Soon after the death of a man, his nafs (soul) is developed with his virtual body, and he is produced before Allah. Allah talks to him and gives the final decision.

On the Day of Judgment, the final report, produced by the CCU, will be presented for judgment through the balance. The CCU will weigh the deeds. A balance would be like a booth of electronic equipment connected to the CCU. There may be many such booths on the Land of Judgment.

The CCU will convince a person through a booth that the report of the person's deeds is accurate. If the person denies committing a sin, a video of the sin (extracted from his brain data) will be played before him in the booth.

> "And the Book (Lawh-Mahfuz) will be placed, and thou will see the sinful in great terror because of what is therein. They will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them, and not one will thy Lord treat with injustice." [Al Quran 18:49]

Initially, a person will receive a record of deeds through an angel in his right hand or left hand. The record of deeds will be produced by the CCU. He will then proceed to a booth of the balance, accompanied by a long line of angels who assisted him throughout his life. There will be no way in

the booth to deny a report produced by the CCU, as it is a highly developed system with extensive data collection and interpretation abilities.

Giving the record of deeds in the right or left hand is a sign. The CCU cannot issue the verdict of paradise or hell. A person will be placed before Allah for the verdict. Allah can do or undo anything He wills. He is not bound by any law.

> “And everyone of them will come to Him singly on the Day of Judgment. On those who believe and work deeds of righteousness, will Most Gracious bestow love. [Al Quran 19:95-96]

10c. **The CD (Compact Disc)**

On the Day of Judgment, the planet Earth will be like a readable CD (Compact Disc), as Allah will give it design and inspiration. It will be played on the Land of Judgment, revealing everything that occurred on the Earth in a particular time and space, as the following verses indicate:

“When the earth is shaken to her convulsion,
And the earth throws up her burdens,
And man cries: 'What is the matter with her?'
On that Day will she (earth) declare her tidings:
For that thy Lord will have given her inspiration.
On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
Then shall anyone who has done an atom's weight of good, see it!
And anyone who has done an atom's weight of evil, shall see it.
[Al Quran 99:1-8]

It will be effective in completing a larger event, such as a battle that took place in a particular area. It will allow individual acts, retrieved from the memory data, to be integrated into the larger event.

There will be no way to hide any fact. The space containing the forces and energies bears the record of everything; it is like a written scroll (or a recorded CD).

“On that Day no question will be asked of man or Jinn as to his sin. Then which

of the favours of your Lord will ye deny?" [Al Quran 55:39-40]

According to the Hadith, the Earth will be transformed into bread and eaten by those destined for Jannaat.

Finally, anyone who had faith in one God, believed in the Last Day, and performed righteous deeds will be allowed to enter Jannaat, as the following Verse and Hadith state:

"Those who believe, and those who follow the Jewish, and the Christians and the Sabians,- any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve." [Al Quran 2:62]

Hadith: "On the Day of Final Judgment, Allah will assemble whole mankind. Then Allah will say, 'People will follow whom they worshipped; he must go with him'. Accordingly, those who used to worship the Sun, they will be compelled to follow the Sun, which means that they will be compelled to go there where the Sun will reach. Those who used to worship the Moon,

> they will be compelled to follow the Moon; those who used to worship different idols, they will be compelled to follow the idols, which means that they will be compelled to go there where the idols will reach."
>
> [Bukhari]

11. **Moving to the Final Destinations**

After the Judgment, each individual will begin his journey to his destination in the Samawaat or Jannaat. Each will be accompanied by a guiding angel from the point of resurrection to his final destination.

> "And there will come forth every soul; with each will be an (angel) to drive and an (angel) to bear witness (Amal-Nama)" [Al Quran 50:21]

The Unbelievers will be led to Hell in crowd until when they arrive there its gates will be opened, and its keepers will say, "Did not apostles come to you from among yourselves rehearsing to you the verses of your Lord, and warning you of the meeting of this Day of yours?" The answer will be: "True, but the decree of punishment has been proved true against the Unbelievers!" Will be said: "Enter ye

the gates of hell to dwell therein, and evil is abode of the arrogant!"

Remarks of Final Judgment Continued:

To receive the residents of hell, the channels (seven paths), connecting the Thaqal, will have reception enclosures on the Land of Judgment. The angels will guard the enclosures.

The channels will lead the people into the Thaqal that will ultimately unfold the objects of hell (galaxies).

The universe (Thaqal) will not be satisfied with a small number of people; it will demand more. Three times, humans will be thrown into the Thaqal (universe), yet it will not be satisfied. To satisfy it, Allah will place His leg into the universe. Then it will be satisfied, and one part of it will be squeezed against another part.

> “After the Judgment, a group of people will be thrown into the hell (Samawaat / this Universe), and the hell will be asked, ‘Is she satisfied?’ The hell will say, ‘Are there any more?’ Then another group will be thrown into the hell, and the hell will be asked, ‘Is it enough?’ The hell will say, ‘Are there

any more?' Then another group will be thrown into the hell, and the hell will be asked, 'Is it enough?' The hell will say, 'Are there any more?' Then Allah will put His leg into the hell. Then the hell will be satisfied and say, 'enough, enough, enough', and its one part will be squeezed against another part" [Tirmizi]

This means that the people destined for Hell will not be thrown in all at once. They will be gathered in the enclosure of Seven Paths, leading to Thaqal. From there, they will be thrown in groups. In the end, the Land of Judgment will be cast into the evolving Thaqal:

Hadith: "On the Day of Final Judgment, the Sun and the Moon will be thrown into the hell"

[Mashnad-i-Ahmed]

The Land of Judgment will be created from the matter of the Solar System. Therefore, when it is said that *'the Sun and the Moon will be thrown into Hell,'* it means that the Land of Judgment will be thrown into Hell. It will be cast into the Thaqal, which will then be reviving violently, causing the Skies to flare up the objects of Hell (galaxies).

Ultimately, the matter of the Solar System (except the Earth) will rejoin the Milky Way galaxy.

Each human will reach his determined destination, as each will be accompanied by a guiding angel from the time of Resurrection.

12. **Destination**

From the Land of Judgment, a sinner will move to his destination like a flying superman.

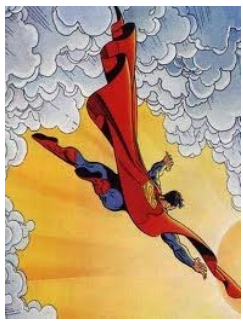


FIGURE 39.6: Dragged on Face

> “The day they will be dragged
> through the fire on their faces,
> “Taste ye the touch of hell …”
> [Al Quran 54:48-50]

They will move through the Seven Paths. Each path will connect a particular Sky directly. After reaching a Sky, the guiding angels will lead them to their galaxies through the sub-paths.

Finally, each human will fall into the galaxy assigned to him on the Day of Judgment. That will be his final destination—an immortal being left forever in a vast object of the universe (Samawaat).

Though the speed of change will appear as an explosion to us, each will reach his predetermined destination—nothing ever goes beyond the control of Allah.

> "The day they will be dragged through the fire on their faces, "Taste ye the touch of hell!" Verily, all things have We created in proportion and measure. And Our command is but a single like the twinkle of an eye"" [Al Quran 54: 48–50]

The Land (Thaqal) will unfold, and the people of hell will be caught by the black holes. The black holes are points of absolute darkness:

> Hadith: "A Jew came to Prophet (pbuh) and asked, 'On the Day when the Land will be changed, where the people will

> stay?’ He (pbuh) replied, ‘Inside a darkness near As-Sirat (in the initially released Quasars that will form the galaxies later).” [Muslim]

[The above Hadith does not mean that all Jews will go to Hell. The Prophet (pbuh) was angry with the Jews of Madinah because they knew he was the true Prophet of God, but most of them did not support him. Their opposition made the preaching of Islam difficult and put the lives of Muslims at risk in certain situations. So, he (pbuh) was merely expressing the other side of the story. However, my explanation may be incorrect—it's better to be a Muslim]

The halted Thaqal will restart rolling and release many black holes with matter circling around them. Each black hole will then produce an object, such as a quasar, generating extreme heat. If a sinner, who owns a galaxy, is fortunate, his galaxy may rapidly produce stars and then planets.

> "On the Day when the Skies will be rolling and the mountains will pass on, flying. Then woe that Day to those that treat as falsehood, that play in shallow trifles, that Day shall they be thrust down to the fire of hell, irresistibly.

“This”, it will be said, "Is the Fire, which ye were wont to deny! Is this then a fake, or is it ye that do not see? Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your deeds.""

[Al Quran 52:9-16]

However, in the initial days, he will be directly held by the super-massive black hole of his galaxy.

“But he whose balance will be light, their mother will be endless-hole (super-massive black hole). And what will explain to thee what this is—a fire blazing fiercely.” [Al Quran 101: 6–11]

The 'endless hole blazing with fierce fire' is nothing but a super-massive black hole or quasar—the mother of a sinner. Eventually, the galaxies will revive.

A man will be given a galaxy according to his deeds:

“We created not the Skies and Lands and all between them (this universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of

sorting out is the time appointed for all of them."

[Al Quran 44: 38–40]

"Behold in the creation of the Skies and Lands (this universe) and the alternation of night and day; there are indeed signs for men of understanding. Men who celebrate the praises of Allah standing, sitting, and lying on their sides and think on the creation in the Skies and Lands: "Our Lord, not for naught hast Thou created this! Glory to Thee! Give us salvation from the penalty of the fire. Our Lord, any whom thou dost admit to the fire, truly, Thou cover with shame, and never will wrong doers find any helpers"!"

[Al Quran 3: 190–792]

"Allah created the Skies and Lands (this universe) for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged." [Al Quran 54: 22]

Eventually, each person in Hell (Samawaat / re-created universe) will own a galaxy. In a galaxy, the farther the distance from the central super-massive black hole,

the less hostile the nature becomes. A galaxy is divided into seven regions according to the level of hostility, and each region has an entry point (door).

Each galaxy has seven entry points (doors). However, this does not mean that there will be more than one person in a galaxy—each person will own one galaxy; they will have no companion except the jinns.

> "…And your abode is the fire, and no helpers have ye!" [Al Quran 54: 34]

> "…I will fill Hell with jinns and men all together"
>
> [Al Quran 11:119]

> "…I will fill Hell with jinns and men all together"
>
> [Al Quran 32:13]

There are about 170 billion large galaxies in the visible universe. Therefore, a large part of the universe (Samawaat) will remain vacant. Allah will place His leg into the universe, and thus, the universe will be filled and satisfied.

FIGURE 39.7: A Galaxy

The sinners will be forgotten, just as they forgot Allah during their life on Earth.

> “It will also be said: “This Day We will forget you, as ye forgot the meeting of this day of yours! And your abode is the fire, and no helpers have ye!” [Al Quran 54:34]

The hell-dwellers will be robust and strong. The body of each hell-dweller will be compatible with the object (an object from his galaxy) where they will reside.

> Hadith: Abu Hurairah narrated that Prophet (pbuh) said, “Distance between two shoulders of a *Kafir* will

be three-day journey distance of a fast-moving horse." [Bukhari]

The distance covered by a fast-moving horse in three days should be at least 90 kilometers. In proportion, the person should be 300 kilometers tall. According to the Hadith, his tooth will be as large as Mount Uhud.

FIGURE 39.8: Mount Uhud

Such a huge person should melt due to the intense heat of his body. However, he will not melt, as his flesh and bones will be different, and his nafs will be mature and capable of sustaining him.

The nafs (soul) of a hell-dweller will be so strong and dynamic that it will never be destroyed or changed (except during the process of salvation, which will be discussed later). However, their skins will burn, and the burned skins will be replaced. The process of resurrection through DNA

molecules and nafs will remain effective forever.

One's strong nafs will be able to keep one's body functional whatever may be atmospheric pressure. On the Earth, one inhales oxygen to produce heat in one's body. In the hell, the external heat may keep one active.

However, people undergoing extreme punishment will be caught between life and death.

> "Who will enter the great fire, in which they will then neither die nor live." [Al Quran 87: 12–13]

> **Note**:
>
> I have often referred to this universe (Samawaat) as hell. However, the entire universe (Samawaat) is not hell. There are objects within this universe that will be given as rewards to the good jinns, and there are exalted assemblies of universal angels. To a human, certain objects in this universe will feel like hell.

And those who guard for the sake of their Lord will be led to the Jannaat in crowds until,

behold, they arrive there its gates will be opened, and its keepers will say, "Peace be upon you! Well have ye done! Enter ye here to dwell therein."

They will say: "Praise be to God Who has truly fulfilled His promise to us and has given us lands in heritage; we can dwell in the Jannaat as we will; how excellent a reward for those who work."

And thou will see the angels surrounding the Arsh on all sides singing glory and praise to their Lord. The decision between them will be in justice, and the cry will be, "Praise be to God, the Lord of the universes!"

Remarks of Final Judgment Continued

After the Judgment, the peaceful planets of Jannaat will be distributed among its dwellers. Each individual may become the owner of one, two, or more planets. They will be granted such power that their verbal commands will be instantly materialized. They will enjoy an endless life of honor, pride, and joy.

13. **Conclusion**

To conclude, I want to elaborate the following points as under.

13a. **Humans as Vicegerents of God**

Human beings are the vicegerents of Allah, but they are under test and development on Earth. In this life, they are not yet empowered as vicegerents. After the Final Judgment, they will inherit their domains in the Samawaat (this universe) or in the Jannaat (another universe).

The people of the Jannaat will be powerful. Their verbal orders will be materialized instantly. The animals will obey their commands. If a person orders his river to shift, it will shift then and there, because he is a vicegerent of God.

The people of the Samawaat will not possess any divine power. However, they will be given robust bodies capable of survival. According to the Hadith, if a person from Hell were placed in the fire of the Earth, he would fall asleep due to the excessive comfort. They will be in pain due to the extreme nature of their objects. A time will come when a man in the Samawaat will gain reasonable control over his galaxy through physical means. There will be living

creatures made of matter and anti-matter, which they may learn to utilize.

> “And He has subjected to you, as from Him, all that is in the Skies and Lands (this universe), behold, in that are signs indeed for those who reflect.” [Al Quran 45: 13]

> “Do ye not see that Allah has subjected to your control all things in the Skies and Lands (this universe) and has made His bounties flow to you in full, seen and unseen. Yet there are among men those who dispute about Allah without knowledge, and without guidance, and without a book to enlighten them!” [Al Quran 31:20]

The people in Hell will endure intense torments. There will be poisonous snakes and insects. There will be extreme fire surrounding them and surging hot water. Their food will be fruits of Zukkum.

However, a human is not a creature meant to sit idle and endure punishment forever. He is created as Asraful Makhlukat (the best of creatures) and is the vicegerent of Allah. A day may come when he will rule his galaxy with dignity and power.

> “Prophet (pbuh) said, ‘There is a place in the hell called, Hub-Hub, where the mighty hell dwellers will live’” [Hadith]

So, there will be mighty people in the hell.

13b. **Control of Fire**

Although humans are the vicegerents of God, the angels will remain in control of the fire.

> “Soon will I cast him into hell-fire! And what will explain to thee what hell-fire is? Naught doth it permits to endure, and naught doth it leaves alone! Darkening and changing the color of man! Over it are Nineteen. And We have set none but angels as guardians of the fire” [Al Quran 74: 26–31]

The black holes and the fire surrounding them will remain under the control of the angels. The human of a galaxy (a forgotten vicegerent of God) will never gain control over them. However, humans will gain control over other things, and the jinns will be their close associates:

> “If then they have patience, the Fire will be a home for them! And if they

beg to be received into favor, into favor will they not be received. And We have destined for them intimate companions who made alluring to them what was before them and behind them, and the sentence among the previous generations of jinns and men who have passed away is proved against them; for they are utterly lost." [Al Quran 41: 24-25]

13c. **Form the hell to the Jannaat**

Many humans will be forgiven during the Judgment, and in later times, many others will be saved from Hell.

13cI. **Salvation through Second Death**

Some people will be rescued from Hell through the Second Death:

"They will say: "Our Lord! Twice has Thou made us without life, and twice has Thou given us Life! Now have we recognized our sins; is there any way out?

> This is because, when God was invoked as the Only, ye did reject Faith, but when partners were joined to Him (in form of Trinity) ye believed! The Command is with God, Most High, Most Great!"
>
> [Al Quran 40: 11-12]

> “He looked down (from the Jannaat) and saw him in the midst of the Fire. He said: "By God! Thou were little short of bringing me to perdition! Had it not been for the grace of my Lord, I should certainly have been among those brought (there)! Is it that we shall not die, except our First Death, and that we shall not be punished?” Verily, this is the supreme achievement! [Al Quran 37: 55-60]

The people thrown into hell associated partners with God, which allowed the satanic jinns to mount on them. These mounted jinns deformed their nafses. Their nafses will be purified by the intense fire of Hell, and after the Second Death, they will be resurrected in their proper forms. The nafs is a combination of unknown force fields, and it requires immense heat for transformation and correction. The process of changing the nafs through fire is known as the Second Death.

The Second Death is also mentioned in the Holy Bible as punishment by fire:

> “Then death and Hades were thrown into the lake of fire. This is the Second Death, the lake of fire.”
> [Revelation 20:14, Holy Bible]

> “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the Second Death.”
> [Revelation 21:8, Holy Bible]

> “He who has an ear, let him hear what the spirit says to the churches. He who overcomes will not be hurt by the Second Death.”
> [Revelation 2:11, Holy Bible]

> “Blessed and holy is the one who has a part in the first resurrection; over these the Second Death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.” [Revelation 20:6, Holy Bible]

An idolater is supposed to remain in Hell forever, but some are being salvaged to Jannaat through the Second Death. These are primarily Christians who believed in one God, but also regarded Jesus as the Son of God or God in the flesh, and/or believed in the Trinity, as indicated in the above verses say: *"This is because, when God was invoked as the Only, ye did reject Faith, but when partners were joined to Him ye believed!"*

Initially, God was preached in Rome as the only God, but the response was minimal. However, after a few hundred years, when Jesus was declared the Son of God, many people began to believe. Subsequently, the concept of the Trinity developed.

13cII. **Salvation of sinful Muslims**

The Hadith does not mention the Second Death because sinful Muslims will have a different path to salvation from Hell:

After some time, Prophet Muhammad (pbuh) will remember his sinful followers in Hell. He will pray to Allah, and Allah will grant him permission to bring them out. Prophet Muhammad (pbuh) has the means to visit the Samawaat (through Burak and Raf Raf). He will personally rescue his followers who bear the marks of wudu.

They will not need the Second Death because they did not associate partners with God. So, the satan jinns could not mount on them, and their nafses were not deformed. They went to Hell for committing grave sins, such as murder, oppression, and so on.

13cIII. **Eternal Hell**

A time will come when 'death' will be slaughtered in the Barzakh, and thereafter, no one will be rescued. The great sinners will remain in Hell forever.

> "They will dwell therein for all the time that the 'Skies and Lands' (this universe) endures, except as thy Lord wills; for thy Lord is the accomplisher of what He plans..." [Al Quran 7: 40]

In above verse, *"They will dwell therein for all the time that the 'Skies and Lands' endures..."* means "all the time the third cycle of the universe will endure". See figure below:

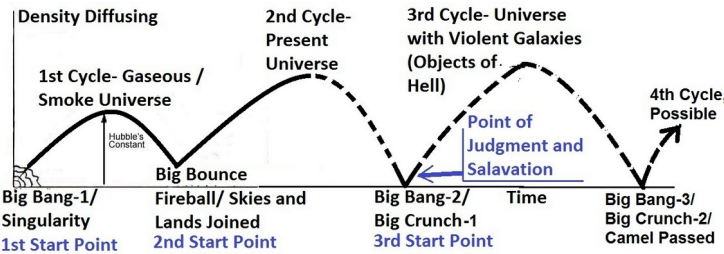


FIGURE 39.9: Forth Cycle

The universe in the third cycle is considered to be Hell. This cycle will end, possibly 10 to 20 billion years after its beginning.

The universe of the third cycle will collapse into another Big Crunch (Big Crunch-2), and eventually, the fourth cycle may begin. In the fourth cycle, only the jinns may reside in the universe; no humans will remain there. All humans will be taken to Jannaat, as the following verse mentions:

> "To those who reject Our signs and treat them with arrogance, no opening will be there of the gates of the Skies (this universe), nor will they enter the Jannaat until the camel can pass through the eye of the needle; for those in sin."
>
> [Al Quran 7: 40]

The 'passing of a camel through the eye of a needle' is a parable, resembling the passage of matter through a black hole. A supermassive black hole would take billions of years to devour all the matter in a galaxy. However, in the context of the above verse, it symbolizes the passage of the universe through the Big Crunch-2 (see figure above). The Big Crunch can be viewed as a supermassive black hole.

From the Big Crunch-2, the universe will be revived, and the fourth cycle will begin. At the start of the fourth cycle, there will be a Day of Law when every human may be shifted to Jannaat, or some other action may be taken for their salvation.

However, the Quran does not mention the fourth cycle, except to state that the third cycle will end: *"They will dwell therein for all the time that the Skies and Lands endures..."*

A similar kind of ending is also mentioned in relation to Jannaat:

> "And those who are blessed shall be in the Jannaat: They will dwell therein for all the time that the 'Skies and Lands' endures, except as thy Lord willeth: a gift without break."
>
> [Al Quran 11:108]

Allah may establish a new order at the end of the third cycle. However, we have two terms, and a term must end:

> “He it is Who created you from *tinin* (genome code), and then decreed a stated term. And there is in His presence another determined term; yet ye doubt within yourselves!” [Al Quran 6:2]

There is no point in discussing what will happen after the Third Cycle, about 20 billion years later.

13cIV. **Animals**

All creatures will be resurrected, and there will be no death after resurrection, except for the salvation of some humans.

The Hadith says that the animals will be merged with the earth after the Final Judgment, meaning they will be released into the Thaqal. Subsequently, the animals will be scattered across the galaxies. They will be robust and they will not be in pain.

14**. Summary**

The universe (Samawaat) will collapse and then be revived. The Resurrection of the Dead will occur in the revived initial universe. The Final Judgment will take place on a specially created land. After the Judgment, the Believers will be transferred to another universe called Jannaat, while the sinners will be scattered across the galaxies of the re-created universe. These galaxies will serve as the objects of Hell.

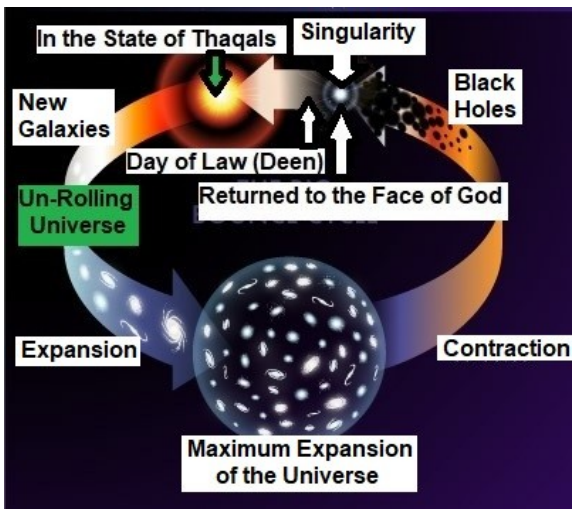


FIGURE 39.10: The Un-Rolling Universe

An individual will be given a vast object of Jannaat or an entire galaxy from the Samawaat (this universe). He will live there

forever as an empowered and honored vicegerent of Allah.

> “Soon shall We settle your affairs, O both ye *Thaqalani* (Two Heavy Masses). Then which of the favors of your Lord ye deny?
>
> O ye assemble of jinns and men! If it be ye can pass beyond the zones of the Skies and Lands (this universe), pass ye! Not without authority shall ye be able to pass! Then which of the favors of your Lord will ye deny?
>
> On you will be sent a flame of fire and a smoke; no defense will ye have. Then which of the favors of your Lord will ye deny?
>
> When the Sky (Collapsed Universe / Thaqal) is split (into two Thaqals), and it (main Thaqal) becomes red like red hide. Then which of the favors of your Lord will ye deny?
>
> On the day, no question will be asked of man or jinn as to his sin. Then which of the favors of your Lord will ye deny?
>
> The sinners will be known by their marks, and they will be scired by their forelocks and their feet. Then which of the favors of your Lord will ye deny?

This is the hell which the sinners deny."

[Al Quran 55: 32-43]

Chapter 40 [Ghafir FORGIVER]

Introduction

The Surah addresses the wrong orientations of both Europeans and Arabians. A European is inclined to seek resources, while an Arabian is prone to following the wrong Awliya (Guides, Protectors, Helpers, and Friends).

The Surah consoles the Believers, advising them to work for the rewards of the Afterlife. It emphasizes the downfall of arrogant disputers and also highlights the limitations of miraculous signs.

Flowchart

Segment 1: Salvation of people with Resources and Mobility

Section 1 [Verse 1-3]: Book from God
Section 2 [Verse 4-6]: People with Resources and Mobility
Section 3 [Verse 7-12]: Salvation of People having Resources and Mobility
Section 4 [Verse 13-22]: Lord of the Arsh

Segment 2: People following Wrong *Awliya* (the Guide, Protector, Helper and Friend)

Section 5 [Verse 23-27]: Leaders opposing the Truth
Section 6 [Verse 28-35]: People disputing the Verses of God
Section 7 [Verse 36-37]: Pharaoh, the Leader of the Disputers
Section 8 [Verse 38-45]: People followed Pharaoh and his Chiefs (Tribal Chiefs)
Section 9 [Verse 46-50]: The end of the Loyal Followers
Section 10 [Verse 51-56]: Seek refuge to God
Section 11 [Verse 57-60]: Differing destinations Justified

Segment-3: Calling to Islam with Natural Signs

Section 12 [Verse 61-68]: Nature is full of Signs
Section 13 [Verse 69-76]: Abode of the Arrogant
Section 14 [Verse 77-78]: Sanctioning of a Miraculous Sign
Section 15 [Verse 79-81]: Remain happy with the Natural Signs
Section 16 [Verse 82-85]: Miraculous Sign demands immediate Devotion, and its denial may bring Punishment

Tafsir of the Surah

Segment-1

Salvation of people with Resources and Mobility

Section 1 of Chapter 40 **[Verse 1-3]: Book from God**

Ha, Mim. The revelation of this Book is from God, Exalted in Power, Full of Knowledge, Who forgives sin, accepts repentance, is strict in punishment, and has a long reach. There is no god but He; to Him is the final goal.

Section 2 of Chapter 40 **[Verse 4-6]: People with Resources and Mobility**

None disputes about the verses of God but the Unbelievers. So, let not their ability of going about here and there through the land deceive you!

The People of Noah and the confederates after them denied before them, and every people plotted against their Prophet to seize him, and disputed by means of vanities therewith to condemn the Truth. But, it was I that seized them, and how was My requital!

Thus, was the decree of thy Lord proved true against the Unbelievers that truly they are companions of the Fire!

Remarks:

The above verses say, *"So, let not their ability of going about here and there through the land deceive you!"* Who are they?

The ability to travel across land and sea requires vehicles such as cars, trains, ships, submarines, helicopters, aircraft, spacecraft, and more. These inventions belong to the Europeans, as they were the ones who created them.

In the above verses, Noah is mentioned after them, which suggests that Noah was a European Prophet.

Jews have maintained their blood, and many of them have blue eyes. It also indicates that Noah was most likely a man with blue eyes.

It is likely that Noah lived in the area of the present-day Black Sea before the flood. Northern and Western Europe were almost uninhabited during his time.

It may be noted that, according to the Holy Bible, the entire Earth was flooded. However, the Quran does not mention this. It is likely that only Europe and Russia were

submerged. Noah, part of his family, a few of his followers, and pairs of local animals, such as polar bears, wolves, snow foxes, ice deer, and so on, were saved in the boat. The preservation of polar animals was necessary due to their specialized nature, suitable for cold terrain.

[The flood of Noah is deliberately discussed in Section-10 of Chapter-7.]

The Quran clearly states that a few followers of Noah were saved. Present-day Europeans with blue eyes may be descendants of these followers.

Therefore, it is likely that Noah, his descendants, his followers, and their descendants (Blue Eyed Europeans) are from the same race, rooted in the area of Black Sea. DNA analyses carried out on the modern Jews give the same indication.

The verses say, *"...every People plotted against their Prophet..."* The European People are included among them. So, their ability should not deceive us. Their ability has greatly advanced in respect of going here and there. They have invented car, ship, submarine, aircraft, and space-craft. They have gone to the Moon.

They have mapped the world with precision and placed guiding satellites (GPS) in the sky. Their communication network is so advanced that they can talk to others from

their homes and even see them while speaking. They have interconnected the world using supercomputers.

However, their store of real knowledge is limited; they have primarily advanced in technology.

Section 3 of Chapter 40 **[Verse 7-12]: Salvation of People having Resources and Mobility**

Those who sustain the Arsh and those around it sing glory and praise to their Lord, believe in Him, and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things in Mercy and Knowledge; forgive then those who turn in repentance and follow Thy path, and preserve them from the penalty of the Blazing Fire! And grant our Lord that they enter the Jannaat of Eternity, which Thou have promised to them and to the righteous among their fathers, their wives, and their posterity; for Thou are the Exalted in Might, Full of Wisdom. And preserve them from ills, and any whom Thou do preserve from ills that Day, on them will Thou have bestowed mercy indeed, and that will be truly the highest achievement".

Remarks:

According to the Hadith, there are angels who carry the Arsh over their heads. Additionally, the above verses mention angels who sustain the Arsh.

There is confusion among people regarding the Kursi and Arsh. The Kursi is the seat of Allah, which can extend into a universe, while the Arsh is a special universe that holds the Kursi, the Pen, the Lawh-Mahfuz, a part of Sidratul-Muntaha, the Angels of Arsh, and more. It serves as the Headquarters of Allah. It is His personal domain.

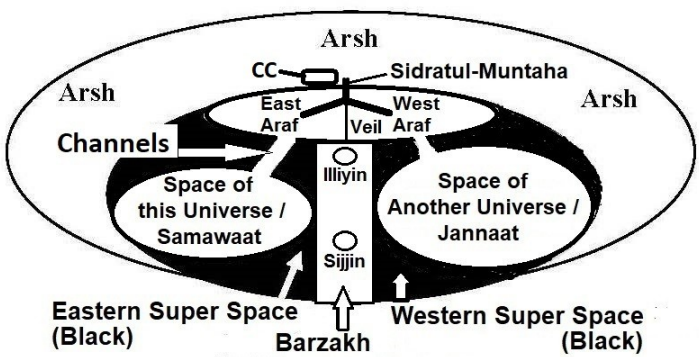


FIGURE 40.1: Proximity of Arsh and Araf

The Arsh is larger than the universes. Allah did *istawa* into the Arsh, making Him the true sustainer of the Arsh; angels cannot

sustain it. Most likely, the Hadiths and the verses refer to a part of the Arsh, which is above the Araf. The Araf is located just below the Arsh, where eight angels stand to hold the Arsh above their heads, ensuring that the Araf does not collide with the Arsh.

[*Istawa* is discussed in Section-1 of Chapter-1]

The Unbelievers will be addressed: Greater was the aversion of God to you than your aversion towards one another when ye were called to the Faith, and ye used to refuse.

They will say, "Our Lord! Twice have Thou made us without life, and twice have Thou given us Life! Now have we recognized our sins; is there any way out?"

This is because, when God was invoked as the Only ye did reject Faith, but when partners were joined to Him ye believed! The Command is with God, Most High, Most Great!"

Remarks:

They denied obeying Noah but eventually accepted the truth in a distorted form. Many of them attribute partners to God in the form of the Trinity, where Gabriel and Jesus are

considered inseparable parts of God. They also believe Jesus to be the Son of God or God in the flesh. A person with such beliefs is considered an unbeliever. An unbeliever is not protected by the angels, and a satanic jinn mounts on him.

> “He is the Irresistible, from above over His worshippers, and He sets guardians (angels) over you. At length, when death approaches one of you, Our angels take his soul (nafs), and they never fail in their duty.” [Al Quran 6:61]

The mounted jinni deforms a human’s nafs, causing them to be resurrected in a devil-human form, thousands of kilometers tall. They would require space equivalent to the distance between Makkah and Madinah just to sit.

A human’s nafs is a combination of unknown force fields. It takes shape inside the human body during the time in the mother's womb and throughout earthly life. It becomes fixed at the time of death and grows robust and powerful in Illiyin or Sijjin. By the time of resurrection, it will be beyond the scope of change.

The nafs of an atom is a combination of several force fields, such as the magnetic

force field, strong nuclear force field, weak nuclear force field, and others. It is known that immense temperature is required to alter the nafs.

Similarly, a person with a deformed nafs will burn in hell for the correction of their nafs. However, they will not die from the fire as they would on Earth. The process of transforming the nafs through fire is called the Second Death:

> "Then death and Hades were thrown into the lake of fire. This is the Second Death, the lake of fire"
>
> – Revelation 20:14

> "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the Second Death"
>
> – Revelation 21:8

> "He who has an ear, let him hear what the spirit says to the churches. He who overcomes will not be hurt by the Second Death." – Revelation 2:11

Their ever-regenerating bodies will be burned in intense fire until they reach the

state of dry, compact coal, which is referred to as death in the above verses. They will then regenerate from that state, with their nafs corrected, and in a shape and size suitable for Jannaat. Subsequently, they will be taken to the Jannaat.

It should be noted that if they were pure unbelievers, they would not experience the Second Death; they would remain in hell forever. Death in hell is a blessing from God because it serves as a means of salvation.

So, there is no reason to be envious of them for their monumental technological advancement.

[The Second Death is also discussed in Section-6 of Chapter-39.]

Section 4 of Chapter 40 **[Verse 13-22]: Lord of the Arsh**

He it is Who shows you His signs, and sends down sustenance for you from the sky, but only those receive admonition who turn.

Remarks:

Our food is primarily produced from elements that come from the sky: water from rain, carbon dioxide (CO_2) from the atmosphere, and energy from the Sun. Plants

use these to produce carbohydrates (water + carbon dioxide + light = carbohydrate + oxygen). This is the only system by which energy is introduced into the food cycle.

One of the major macronutrients that plants need is nitrogen, which also comes from the atmosphere.

Plants absorb small amounts of phosphorus, potassium, calcium, sulfur, magnesium, and other nutrients from the Earth.

The system of provision, including the Sun, air, and Earth, bears the signs of God, but only those who believe learn from it.

Call you then upon God with sincere devotion to Him, even though the Unbelievers may detest it. Raised high above ranks the Lord of the Arsh; by His Command does He send the ruh (verses) to any of His servants He pleases that it may warn of the Day of Mutual Meeting—the Day whereon they will come forth; not a single thing concerning them is hidden from God Whose will be the dominion that Day? That of God, the One, the Irresistible!

That Day every soul will be requited for what it earned; no injustice will there be that Day—for God is Swift in taking account.

Warn them of the Day that is drawing near, when the hearts will right up to the throats to

choke; neither intimate friend nor intercessor the wrongdoers will have who could be listened to. (He) knows of that deceive with the eyes and all that the hearts conceal, and God will judge with Truth. But those whom (they) invoke besides Him will not to judge at all. Verily, it is God Who hears and sees.

Do they not travel through the earth and see what the end of those before them was? They were even superior to them in strength and in the traces in the land, but God did call them to account for their sins, and none they had to defend them against God. That was because there came to them their Messengers with Clear (Signs), but they rejected them. So, God called them to account; for He is Full of Strength, Strict in Punishment.

Segment 2
People following Wrong *Awliya* (guides, protectors, helpers and friends).

Section 5 of Chapter 40 **[Verse 23-27]:**
Leaders opposing the Truth

Of old, We sent Moses with Our signs and an authority manifest to Pharaoh, Haman and Karun, but they called (him) a sorcerer telling lies! Now, when he came to them in truth from Us, they said, "Slay the sons of those who believe with him and keep alive their females." But the plots of Unbelievers—is nothing but errors!

Said Pharaoh, "Leave me to slay Moses and let him call on his Lord! What I fear is lest he should change your religion or lest he should cause mischief to appear in the land!"

Moses said, "Verily I seek refuge in my Lord and your Lord from every arrogant one who believes not in the Day of Account!"

Section 6 of Chapter 40 **[Verse 28-35]:**
People disputing the Verses of God

A believer, a man from among the people of Pharaoh, who had concealed his faith, said: “Will ye slay a man because he says, My Lord is God, when he has indeed come to you with clear (signs) from your Lord; and if he be a liar, on him is his lie; but if he is telling the Truth, then will fall on you something, of which he warns you. Truly, God guides not one who

transgresses and lies! O my People! Yours is the dominion this day, you have the upper hand in the land, but who will help us from the punishment of God, should it befall us?" Pharaoh said: “I but point out to you that which I see, nor do I guide you but to the Path of Right!”

Then said the man who believed:

“O my people! Truly I do fear for you something like the Day of the Confederates, something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them; but God never wishes injustice to his servants.”

“And O my people! I fear for you a Day when there will be mutual calling, a Day when ye shall turn your backs and flee; no defender shall ye have from God. Any whom God leaves to stray, there is none to guide.”

“And to you there came Joseph in times gone by with clear signs, but ye ceased not to doubt of the (Mission) for which he had come. At length when he died, ye said, "No apostle will God send after him". Thus, does God leave to stray such as transgress and live in doubt.”

Those who dispute about the signs of God without any authority that has come to them—it is greatly hateful and disgusting to God and to those who believe. Thus, does God seal up every heart of Arrogant and Obstinate Transgressors.

Section 7 of Chapter 40 **[Verse 36-37]: Pharaoh, the Leader of the Disputers**

Pharaoh said: "O Haman! Build me a lofty palace that I may attain the ways and means; the ways and means of the Skies, and that I may mount up to the God of Moses—but as far as I am concerned, I think (Moses) is a liar!" Thus, was made alluring in Pharaoh's eyes the evil of his deeds, and he was hindered from the Path. And the plot of Pharaoh led to nothing but perdition.

Section 8 of Chapter 40 **[Verse 38-45]: People followed Pharaoh and his Chiefs (Tribal Chiefs)**

The man who believed said further:

"O my people! Follow me; I will lead you to the Path of Right. O my people! This life of the present is nothing but convenience; it is the hereafter that is the home that will last. He that works evil will not be requited but by the like thereof; and he that works a righteous deed, whether man or woman, and is a Believer—such will enter the Jannaat. Therein will they have abundance without measure.

"And O my people! How it is for me to call you to Salvation while ye call me to the Fire! Ye do call upon me to blaspheme against God and

to join with Him partners of whom I have no knowledge, and I call you to the Exalted in Power Who forgives again and again! Without doubt, ye do call me to one who is not fit to be called to, whether in this world or in the Hereafter. Our return will be to God, and the transgressors will be companions of the Fire! Soon will ye remember what I say to you; I commit my affair to God—for God watches over His servants."

Then God saved him from ill that they plotted, but the brunt of the penalty encompassed on all sides the People of Pharaoh.

Section 9 of Chapter 40 **[Verse 46-50]: The end of the Loyal Followers**

In front of the Fire will they be brought morning and evening, and on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest penalty!"

Behold, they will dispute with each other in the Fire! The weak ones will say to those who had been arrogant, "We but followed you. Can you then take from us some share of the Fire?"

Those who had been arrogant will say, "We are all in this! Truly, God has judged between servants!"

Those in the Fire will say to the keepers of Hell, "Pray to your Lord to lighten us the penalty for a day!"

They will say, "Did there not come to you your apostles with clear signs?"

They will say, "Yes".

They will reply, "Then pray! But the prayer of those without Faith is nothing but error!"

Section 10 of Chapter 40 **[Verse 51-56]: Seek refuge to God**

We will without doubt help our apostles and those who believe in this world's life. And on the Day when the witnesses will stand forth, the Day when no profit will it be to wrong-doers to present their excuses, and they will have the curse and the Home of Misery.

We did aforetime give Moses the guidance, and We gave the Book in inheritance to the Children of Israel—a guide and a message to men of understanding. Patiently then persevere; for the promise of God is true, and ask forgiveness for thy fault, and celebrate the praises of thy Lord in the evening and in the morning.

Those who dispute about the verses of God without any authority bestowed on them, there is nothing in their breasts but the greatness,

which they shall never attain; seek refuge then in God; it is He Who hears and sees.

Section 11 of Chapter 40 **[Verse 57-60]: Differing Destinations Justified**

Assuredly the creation of the Skies and Lands is indeed greater than the creation of men; yet most men understand not.

Not equal are the blind and those who see—nor are those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition!

The Hour will certainly come; therein is no doubt, yet most men believe not. And your Lord says: "Call on Me; I will answer your (call). But those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"

Remarks:

What the above verses mean by, *"Assuredly the creation of the Skies and Lands (this universe) is indeed greater than the creation of men..."?*

Allah has created anti-creatures, such as jinns, and their supporting anti-animals to live in the Samawaat (this universe). The Samawaat contains six times more dark matter than regular matter (anti-matter is a

form of dark matter). The nature of the Samawaat is suitable for them, making it their home universe.

On the other hand, Allah created Adam and Eve to live in the Jannaat. The nature of Jannaat is suitable for them, making it their home universe.

Humans agreed to become the vicegerents of God, and they were created to be suitable vicegerents—they do not think without the will of God. As a result, many humans will have to live in the Samawaat.

However, no human desires to be a vicegerent of God in the Samawaat, as it is hell for them. Despite this, many will be assigned to the Samawaat as vicegerents of God, because the universe is a greater creation than humans, as the verses mention: *"Assuredly the creation of the Skies and Lands is indeed greater than the creation of men..."*

The third paragraph of the above verses indicates who would be left here: *"The Hour will certainly come...those who are too arrogant to serve Me will surely find themselves in Hell, in humiliation!"*

Arrogant people love freedom and do not want to follow the orders of God. As a result, they will be assigned to the Samawaat as forgotten vicegerents of God, where they will enjoy their freedom forever.

The arrangement of who would be in the Jannaat and who would be in the Samawaat was agreed upon by us in the preceding virtual life. We will remember or be made aware of this agreement on the Day of Judgment. Thus, the losers will not blame God; they will blame themselves.

Segment-3
Calling to Islam with Natural Signs

Section 12 of Chapter 40 **[Verse 61-68]: Nature is full of Signs**

It is God Who has made the night for you that you may rest therein and the days as that which helps to see. Verily, God is full of grace and bounty to men, yet most men give no thanks. Such is God your Lord, the Creator of all things; there is no god but He—then how ye are deluded away from the Truth!

Thus, are deluded those who are wont to reject the signs of God.

Remarks

The universe is expanding, which causes darkness. If the universe were not expanding, the light from all the stars would eventually reach the Earth. Once the light of a star had arrived, it would continue to reach us forever. In that case, every line of sight would end on the surface of a star, and the entire sky would appear as bright as the Sun. Scientists calculate that if the universe were not expanding, the sky would be forty thousand times brighter than the Sun at noon.

The intensity of light is reduced to darkness because the universe is expanding. Meanwhile, we have a Sun that provides seven-colored light of perfect intensity for our color-vision eyes: *"It is God Who has made the Night for you that you may rest therein and the days as that which helps to see."*

It is God Who has made for you the earth as a resting place and the sky as a canopy, and has given you shape, and made your shapes beautiful, and has provided for you sustenance of things pure and good; such is God your Lord —so Glory to God, the Lord of the universes!

He is the Living. There is no god but He. Call upon Him giving Him sincere devotion. Praise be to God, Lord of the universes!

Say: I have been forbidden to invoke those, whom ye invoke besides God, seeing that the clear verses have come to me from my Lord, and I have been commanded to bow to the Lord of the universes.

Remarks:

The crust that supports us is stable, productive, and peaceful. It has made the Earth a perfect resting place, producing nourishing food, and storing pure mineral water for drinking, as the verses describe: *"...and has provided for you sustenance of things pure and good".*

The sky of the Earth acts as a canopy, consisting of the magnetosphere and layered atmosphere, which protect us from solar winds, harmful radiation, and extreme cold and heat. This canopy has also contributed to making our shapes beautiful, as the verses describe: *"...and the sky as a canopy, and has given you shape, and made your shapes beautiful..."*

Allah could have made us capable of withstanding solar winds, harmful radiation, and extreme temperatures. However, in that case, we would have thick, hairy skins, and tough physiques like other animals. Instead,

Allah created a protective canopy and made our forms graceful, light, and sensitive.

It is He Who has created you from *turabin* (zygote), then from a drop (blastocyst), then from a leech (leech like clinging embryo), then does he get you out as a child, then lets you reach your age of full strength, then lets you become old though of you there are some who die before—and lets you reach a term appointed in order that you may learn wisdom. It is He Who gives life and death; and when He decides upon an affair, He says to it, “Be”, and it is.

Remarks:

The word *"turab"* (the trilateral root of *"turabin"*) is commonly translated as "soil," "dust," or "earth." However, according to the dictionary, it also means "to collect," "raise," "well-matched," or "deposit." In the context of the verse, *"turabin"* could be interpreted as "zygote," referring to the stage where the sperm and ovum are collected, fused, and raised as a well-matched deposit of genetic material. Therefore, the term "zygote" may be referred to as *"turabin"* in the Quran.

Formation of one’s body begins when the fusion of sperm and ovum produces a zygote. The specific genome thus formed plays a

crucial role in developing one’s body with hereditary and other traits.

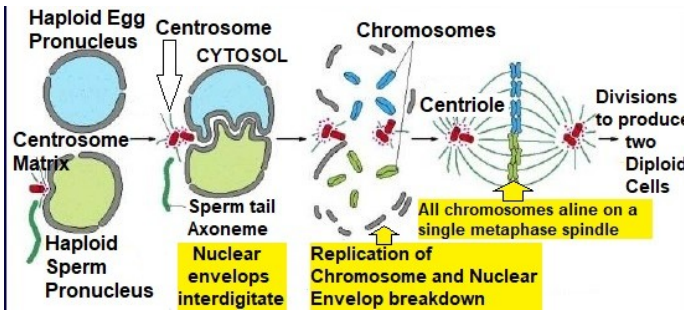


FIGURE 40.2: Fusion of Sperm and Ovum

The human body is so advanced that it is not meant to age; all of its cells are periodically replaced. The body has the ability to produce all kinds of medicines and repair itself, and it should even be able to regenerate lost parts. However, we experience aging in this earthly life due to codes introduced in our genomes.

The codes in the genome regulate the process of aging, making a person young and eventually old over time. Allah determines the length of one's life and aligns the genetic material in the zygote accordingly. However, some may die at an early age due to other factors of fate.

Above verses say, *“when He decides upon an affair, He says to it, "Be", and it is”.* Every subatomic particle acts according to its design. However, many of the force fields on which these particles depend are extended elementary souls (ruhs) of Allah (as discussed in Chapter 1). Allah sustains all subatomic particles, and they are devotedly obedient to Him. Therefore, anything can occur on His command: 'Be.' In the context of the foregoing verses, this means that Allah can increase or decrease a person's life at any time, even though the human genome is programmed to cause aging and death within a predetermined time.

The matching of genetic materials is done, and one is born with a specific genome to fulfill the duration of one's life. However, Allah is the Author of the genome, and He has control over every subatomic particle. He can change the required genetic codes at His command of 'Be' and can increase or decrease one's life instantly.

Section 13 of Chapter 40 **[Verse 69-76]: Abode of the Arrogant**

See thou not those that dispute concerning the verses of God how are they turned away—those who reject the Book and with which We sent our

apostles? But soon shall they know when the yokes are round their necks, and the chains. They shall be dragged along in the boiling fetid fluid, then in the Fire shall they be burned, then shall it be said to them: "Where are the (deities) to which ye gave part-worship in derogation of God?"

They will reply: "They have left us in the lurch. Nay, we invoked not anything before."

Thus, does God leave the Unbelievers to stray. That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent: Enter ye the gates of hell; abide forever in it; and wretched is abode of the arrogant!

Section 14 of Chapter 40 **[Verse 77-78]: Sanctioning of a Miraculous Sign**

So, persevere in patience; for the promise of God is true. And whether We show thee some part of what We promise them, or We take thy soul, it is to Us that they shall return.

We did aforetime send apostles before thee; of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not for any apostle to

bring a sign except by the leave of God. But when the Commandment of God comes, the matter will be decided in truth, and the followers of false-hood will then be lost.

Section 15 of Chapter 40 **[Verse 79-81]: Remain happy with the Natural Signs**

It is God Who made cattle for you that you may use some for riding and some for food, and there are advantages in them for you that you may through them attain to any need in your hearts, and on them and on ships you are carried. And He shows you His signs; then which of the signs of God will ye deny?

Section 16 of Chapter 40 **[Verse 82-85]: Miraculous Sign demands immediate Devotion, and its denial may bring Punishment**

Do they not travel through the earth and see what the end of those before them was? They were more numerous than these and superior in strength and in the traces in the land, yet all that they accomplished was of no profit to them, for when their apostles came to them with clear signs, they exulted in such knowledge as they had; but that very (punishment), at which they were wont to scoff, hemmed them in.

So, when they saw Our punishment, they said: "We believe in God, the one God, and we reject the partners we used to join with Him." But their Faith could not avail them when they saw Our punishment—this has been way of God in dealing with His servants; and there the disbelievers lost utterly!

Chapter 41 [Fussilat EXPOUNDED]

Introduction

The Surah instructs to call people with simple words. It deliberately discusses the Six-Day Model of Creation and life in Hell.

Flowchart

Section 1 [Verse 1-2]: Sign of Lawh-Mahfuz
Section 2 [Verse 3-8]: Simple Call
Section 3 [Verse 9-14]: The Six Day Model of Creation (Main Discussion)
Section 4 [Verse 15-16]: ‘Ad
Section 5 [Verse 17-18]: Thamud
Section 6 [Verse 19-23]: There will be no way to hide the Deeds
Section 7 [Verse 24-29]: The Mighty Hell Dwellers
Section 8 [Verse 30-32]: People of Jannaat are Ever Protected
Section 9 [Verse 33-36]: Repel Evil and be Friendly to Each Other
Section 10 [Verse 37-40]: The Hour of Judgment is Certainly Coming
Section 11 [Verse 41-46]: The Quran is not a Burden; it Guides and Heels
Section 12 [Verse 47-54]: Allah does Encompass All Things

Tafsir of the Surah

Section 1 of Chapter 41 **[Verse 1-2]: Sign of Lawh-Mahfuz**

Ha, Mim; A Revelation from Most Gracious, Most Merciful.

Section 2 of Chapter 41 **[Verse 3-8]: Simple Call**

A Book whereof the verses are explained in detail, a Recitation in Arabic for people who understand, giving good news and admonition, yet most of them turn away, and so they hear not.

Remarks:

The verses above says that the Quran is *"a Recitation in Arabic for people who understand"*

Therefore, if a person does not understand Arabic, he should read the Quran in a language he understands.

The Prophet (pbuh) had a part of the Quran translated into Persian and gave it to Salman al-Farsi (R.). Therefore, translating the Quran is not forbidden.

They say, "Our hearts are under veils from that to which thou do invite us, and in our ears is a deafness, and between us and thee is a screen—so, do thou; for us, we shall do."

Say thou: "I am but a man like you. It is revealed to me by inspiration that your God is one God, so stand true to Him and ask for His Forgiveness; and woe to those who join gods with God, those who practise not regular Charity, and who even deny the Hereafter."

For those, who believe and work deeds of righteousness, there is a reward that will never fail.

Section 3 of Chapter 41 **[Verse 9-14]: The Six Day Model of Creation (Main Discussion)**

Say: Is it that ye deny Him Who created the land in two Days? And do ye join equals with Him? He is the Lord of the universes.

And He placed therein firmly set mountains, and parked therein from above it and determined therein its sustenance in four days equal; for those who ask.

Moreover, (He) was established into the Sky while it had been smoke. He said to it and to the lands: “Come ye together, willingly or unwillingly”. They said: “We do come, in willing obedience”.

So, He completed them as Seven Skies in two Days, and He assigned to each Sky its duty and command. And We adorned the lowest Sky with lights, and with guard. Such is the Decree of the Exalted in Might, Full of Knowledge.

Remarks:

According to the Quran and the Holy Bible, God created the universe in six days. While the Six-Day Model of Creation may seem unscientific, it is not necessarily unscientific if we interpret 'six days' as 'six periods of time.' In the verses above, the Six-Day Model of Creation is discussed scientifically, with the six days considered as six periods of time.

The Six-Day Model of Creation belongs to the Holy Bible. The Quran supports this model and helps explain it. The discussion will proceed in the following sequence:

1. Creation of Universe- Science
2. Creation of Universe- the Quran
3. Creation of Universe- Holy Bible
4. The creation of Animals on Earth- the Quran
5. Creation of Earth - the Quran
6. Two Days of the 3rd paragraph
7. Two Days of the 1st Paragraph
8. Four Days (4 days of the 2nd paragraph)
9. Melting of the Earth
10. Time
11. Arguments in favor of Religious View

The explanation of the Six-Day Model requires some assumptions. These assumptions are subsequently validated, as they align with the overall narrative supported by modern discoveries.

1. **Creation of Universe- Science**

We need to understand the modern discoveries about creation in order to discuss the Six-Day Model of Creation.

The universe began with the Big Bang. In the beginning, radiation transformed into the simplest form of matter, hydrogen, which was created from one proton and one electron. Later, twenty-five percent of hydrogen fused into helium, along with small amounts of heavy hydrogen and other

elements. The stars of the early universe formed from these two gases.

"The primordial fireball contained reactions which led to the present distribution of hydrogen and helium 75% and 25% respectively, a balance that explains the evolution of stars..."

– *Dawn of A New Era* by Sir Bernard Lovell in The Encyclopedia of Space Travel and Astronomy edited by John Man

The gases released from the Big Bang gathered into clouds. In these collapsing clouds, stars formed from irregularities.

Subsequently, groups of proto-galaxies were attracted to each other by gravity and collided, resulting in the formation of the larger galaxies we see today.

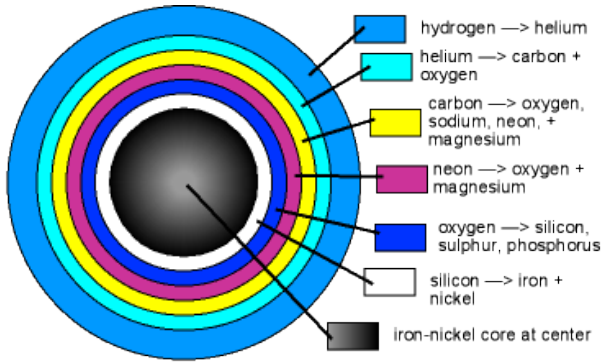
"The standard picture of galaxy formation envisages to gas collapsing first into a roughly elliptical shape under the influence of gravity, with stars forming out of irregularities in the collapsing cloud. At first large hot stars, composed just of hydrogen and helium, will form in a young galaxy, run through their life cycle quickly and explode, scattering heavier elements into interstellar medium. From these materials, 'Second Generation' stars can form."

– *To the Edge of Eternity* by John Gribbin in The Encyclopedia of Space Travel and Astronomy edited by John Man.

Stars like the Sun are long-lasting stars that contain many elements heavier than helium. Scientists predict that these elements were created in the first-generation stars, which were formed from hydrogen and helium.

A star can form from hydrogen and helium. Helium, being heavier, settles into the core. Gravity tries to compress the star. The contraction generates tremendous pressure and heat at the center of the star. The pressure and heat initiate nuclear fusion reactions, which produce even more heat. On one hand, gravity tries to compress the star; on the other hand, the heat produced in the core tries to expand it—creating a balance.

A balanced star burns for a long time, and due to the nuclear fusion reaction, new heavier elements are successively produced in the core.


hydrogen —> helium
helium —> carbon + oxygen
carbon —> oxygen, sodium, neon, + magnesium
neon —> oxygen + magnesium
oxygen —> silicon, sulphur, phosphorus
silicon —> iron + nickel
iron-nickel core at center

The "onion layers" of an evolved core of a high-mass star at the end of its red giant stage. Each shell of material is fusing to make the material in the shell inside it, from hydrogen in the outermost shell to iron at the very center.

FIGURE 41.1: Layers of New Elements in a Star

Scientists predict that elements heavier than helium were created inside stars in this way.

The first-generation stars formed one to two hundred million years after the Big Bang. These stars were very large, about three hundred times the size of the Sun, and extremely hot. They went through their life cycles rapidly and exploded, scattering the heavier materials produced within them into space. The long-lasting second-generation stars, like the Sun, and planets, like Earth, could form from these elements.

Therefore, after the gases concentrated into clouds, the formation of stars and

planets was simply a matter of time and evolution. The difficult part is visualizing how the gases could concentrate into clouds as large as galaxies. In a uniform universe, the gases should have spread out evenly.

"In a perfectly uniform universe, there is no way in which large concentration of gas could ever occur; indeed it is quite difficult to explain how concentration of matter as big as the galaxies could have formed in time since the Big Bang, no more than 20,000 million of years ago. How this happened is not known, but it is straight forward to calculate how a galaxy would form once these clouds of gas, held together by gravity, and containing enough material to form thousands of millions of stars."

– *To the Edge of Eternity* by John Gribbin in The Encyclopedia of Space Travel and Astronomy edited by John Man.

There are many unanswered questions. However, we live on a planet like Earth, with more than 92 elements available in nature.

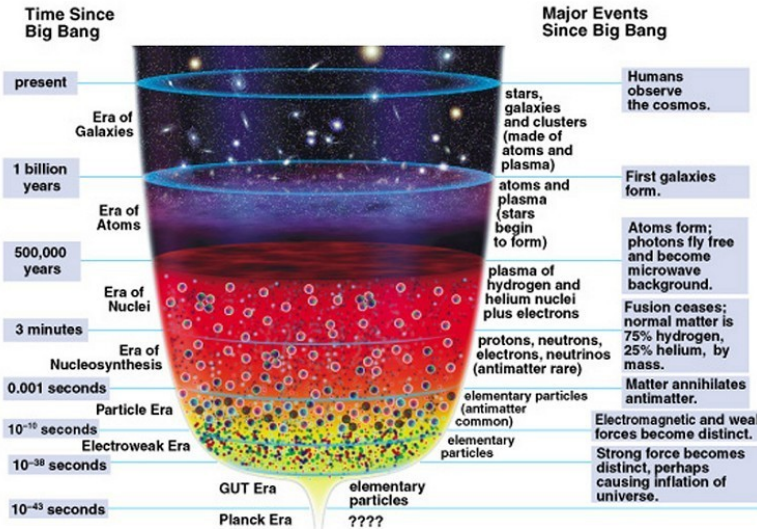


FIGURE 41.2: Time-line, the Creation of Universe

2. **Creation of Universe- the Quran**

We can derive some information from the Quran as to how the universe was created.

a. The Quran says that the universe is cyclic, and we are living in the second cycle.
b. Elements up to silicon were created in the first cycle of the universe.
c. The present cycle (second cycle) of the universe began with a Big Bounce, when space was shaped into seven skies. The

skies are waves of space, one inside another, like the layers of an onion.

d. The skies helped distribute heavy and light elements evenly throughout space and assisted in the rapid concentration of matter into galaxies.
e. Elements heavier than silicon must have been created in the stars of the present cycle and scattered into space due to supernova explosions. The Earth was provided with these elements from these sources.

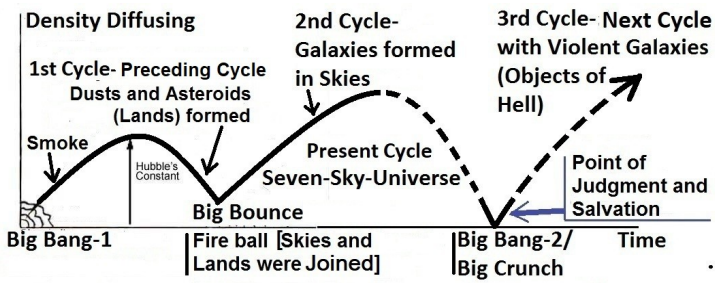


FIGURE 41.3: Cyclic Universe

[The above model of the Quran is deliberately discussed with reference to verses in Section-1 of Chapter-1 and in Section-4 of Chapter-21]

3. **Creation of Universe- Holy Bible**

The Holy Bible is not available in its original languages at present. As a result, some verses have changed during the process of translation, some have been intentionally altered, and some have been forgotten.

Therefore, we should not explain the Holy Bible in the same way we explain the Quran. The literal meaning of the Quran is used for scientific explanation, and the Quran is interpreted as we interpret laws and definitions, because it consists of the unchanged words of God.

The Quran confirms whatever came before it. If a verse of the Holy Bible does not contradict the Quran or any concept within it, we may accept it as correct in its meaning.

The Holy Bible provides a detailed description of the six days. During these six days, the universe was created, and the Earth was made suitable for humans. I have quoted and explained the important parts in sequence.

In the Holy Bible, the terms 'Sky' or 'Skies' also refer to the universe.

3a. **The First Day – Holy Bible**

Christian scholars usually consider the six days as six earthly days. However, in light of

the Quran, these were periods of time. We will consider these days as periods of time.

> “In the beginning, when God created the universe, the Earth was non-existent. The raging ocean that covered everything was engulfed in total darkness and the Soul of God was hovering over the water.” – Genesis 1: (1–2), Holy Bible, GNB

The Quran too talks about this water:

> “He it is Who created the “Skies and Lands” (this universe) in six days and His Arsh was over the waters.” [Al Quran 11:7]

From a scientific perspective, the time and space began with the Big Bang. Science has no evidence of what exists outside the universe. However, God created the water before the Big Bang. Therefore, the water was outside the universe, in the Super Space. The Super Space is the space beyond the space of this universe.

[The water was mainly created for another universe named Jannaat.]

Thus, the universe (Skies and Lands) is one of God's creations. He created the Super Space and other realms as well, such as

Jannaat, Araf, Arsh, and so on.

The soul that was hovering over the water was a soul provided by God. In another Bible (Knox, a Catholic Bible), the soul is translated as the breath of God. The verses are provided below:

> "God, at the beginning of time, created heaven (sky) and earth. Earth was still an empty waste and darkness hung over the deep, but already over its waters stirred the breath of God. Then God said, Let there be light, and the light began"
>
> – Genesis 1 (1-2), Holy Bible (Knox)

Therefore, the soul, being the breath of God, was a soul provided by Him. God provided the soul from His own soul to create the universe.

The Quran also talks about this soul:

> "He created you from a Soul Single (Nafsin-Wahidatin), then created favorable pairs (Double Helix DNA Molecules), and He sent down for you of the cattle eight pairs, He creates you in the wombs of your mothers— creation after creation—three tortures (on Allah). That Allah is your Lord; for Him is the dominion. There is no god

but He. Then how are you turned away?"

[Al Quran 39:6]

"It is He Who hath produced you from a Soul Single (Nafsin-Wahidatin); here is a place of dwelling and storage; We detail Our signs for people who understand." [Al Quran 6:98]

Thus, the provided soul is called Nafsin-Wahidatin (a Single Soul) in the Quran. It created the universe. We need an understanding of the soul to comprehend it.

The Nafsin-Wahidatin was a composite soul. It comprised many types of elementary souls (ruhs). An elementary soul and a force field are the same thing [The soul is deliberately discussed in Section-1 of Chapter-1 and in Section-10 of Chapter-6].

Parts of Nafsin-Wahidatin were used to create the Arsh and the water (the water was primarily created for another universe named Jannaat). The rest of the Nafsin-Wahidatin, with which the universe was created, had been hovering over the water.

When God commanded, 'Let there be light,' the part of Nafsin-Wahidatin that was hovering over the water got fragmented, producing force fields such as the Electromagnetic Force Field (light), Strong

Nuclear Force Field, and Weak Nuclear Force Field. The universe was created from these force fields.

> "Then God commanded, "Let there be light" and light appeared." – Genesis 1:3, Holy Bible, GNB

In the scientific community, the part of Nafsin-Wahidatin that produced this universe is called the GUT Force (Grand Unified Theory Force).

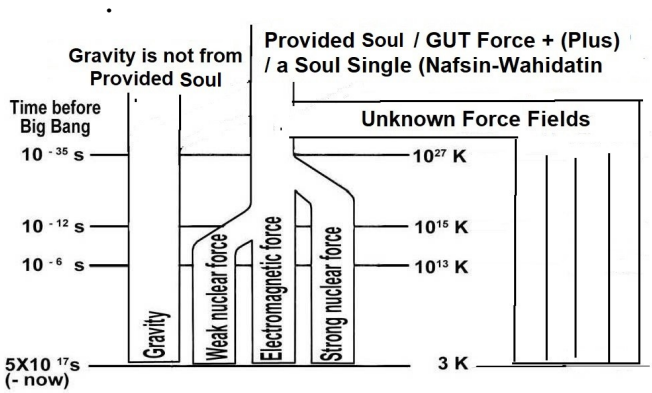


Figure 41.4: Provided Soul / GUT Force + (Plus) / Nafsin-Wahidatin

The soul (nafs) of a living creature is a combination of unknown force fields (yet to be discovered). Thus, the Nafsin-Wahidatin produced many unknown force fields as well,

with which the souls (nafses) of living creatures were created. Moreover, parts of the Nafsin-Wahidatin were used to create the Arsh and Water. Therefore, the Nafsin-Wahidatin may be called the GUT Force + (Plus).

According to the Quran, the Gravitational Force is not from Nafsin-Wahidatin; it is a sustaining soul of Allah. Scientists too do not include the gravitational force in the GUT Force. [The gravity is deliberately discussed in Secion-7 of Chapter-2.]

3b. **Second Day – Holy Bible**

In the next phase, the light was separated from the darkness.

> "God was pleased with what He saw. Then He separated the light from the darkness."
>
> – Genesis 1:4, Holy Bible

Probably, the light was absorbed into a black hole outside the water-ball. It had a light-releasing white hole in the center of the water-ball. The white hole is the Big Bang. Thus, the light was separated from the darkness (black hole).

The light was pushed into the center of the water-ball through a passage of space. The idea of moving through a black hole was explored by Stephen Hawking in his book *Black Holes and Baby Universes*. As a black hole evaporates, the matter that had fallen into it could potentially re-emerge through another white hole, at a very large distance. This matter might then enter a baby universe, a small, self-contained universe that branches off from our own region of the universe.

In this context, Hawking made a critical analysis of time. He considered the time of a baby universe to be imaginary time. In the scenario described in the Holy Bible, the Big Bang can be seen as representing the baby universe; thus, our time could be understood as the imaginary time that began at the Big Bang.

> "And He named the light 'day' and the darkness 'night'. Evening passed, and morning came that was the first day" – Genesis 5, Holy Bible, GNB

After the Big Bang, the universal time began. Almighty God named the light as day and the darkness as night.

> “Then God commanded “Let there be dome to divide the water and to keep it in two separate places;” and it was dome. So, God made a dome, and it separated the water under it from the water above it. He named the dome “sky”. Evening passed, and morning came that was the second day.” – Genesis 1: (6-8), Holy Bible, GNB

The verses say that the 'Dome' was named 'Sky.' In the Holy Bible, 'Sky' means 'Universe.' The Dome/Sky (Universe) was full of smoke, which means that the universe was full of smoke.

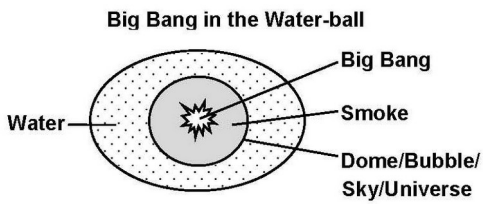


FIGURE 41.5: Big Bang inside the Water

So, the Big Bang occurred in the center of a huge water-ball, producing hydrogen and helium. These gases formed a huge bubble in the center of the water-ball. A bubble and a dome look the same, which is why it has been called a 'dome' in the Holy Bible.

When a bubble is produced in water, it rises to the surface. But the enormous water-ball was floating in Super Space; it had no up or down. The bubble (dome) was expanding at an enormous speed in the center of the water-ball. The expanding bubble (dome) formed the universe.

Eventually, the water-ball burst due to the expanding bubble. The water, gaining greater momentum, moved away from the bubble/dome. The water was used to create another universe named Jannaat.

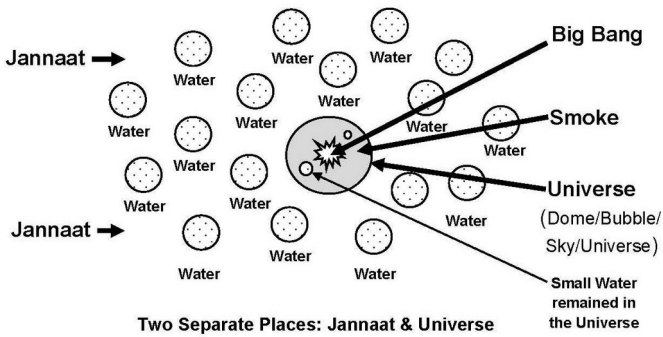


FIGURE 41.6: Two Separate Universes

The verses under discussion talk about “two separate places”: *“Let there be dome to divide the water and to keep it in two separate places”*. The water was placed into 'two separate places.' These 'two separate

places' are two universes: the Samawaat / Skies (this universe) and the Jannaat (another universe).

We know from the Quran that the width of the Jannaat is equal to the width of the Samawaat (this universe). Therefore, the Jannaat is a separate universe altogether.

> “Be quick in the race for forgiveness from your Lord and for a Jannaat, whose width is that of the Skies and Lands (this universe), prepared for the righteous…” [Al Quran 3:133]

> “Race to forgiveness from your Lord and the Jannaat; the width of which is as the width of the Sky and Land” [Al Quran 57:2]

> Holy Bible too, says about two universes:

> “Because only a few will be saved, God has created two universes instead of only one”
> – 2 ESDRAS 7:50, Holy Bible, GNB

The water was primarily created for the Jannaat. One may try to imagine how much water was needed to create billions of habitable planets in the Jannaat. A small quantity was also given to this universe.

3c. **Possibility of a Big Bounce**

As the Big Bang occurred, much of the force of expansion transferred into the water. The water, gaining greater momentum, moved away, and the expansion of the universe (full of smoke) halted. The universe (sky/smoke) then contracted due to gravitational force and reinitiated from a Big Bounce as a Seven-Sky Universe.

The contracting universe produced heavier elements, at least up to silicon, to form long-lasting stars, asteroids (initial planets), and dust.

When the universe evolved from the Big Bounce (the second beginning), space was redesigned into seven spherical waves, one inside the other, like the layers of an onion. These 'waves of space' are the Skies. As the Skies expanded, matter accumulated into huge conglomerates, forming galaxies.

In the following verse, the Quran indicates that this universe (the universe of the present cycle) began with a Big Bounce:

> “Do not the unbelievers see that the Skies and the Lands were joined together, before We clove them asunder” [Al Quran 21:30]

According to the above verse, the universe began as a small entity containing lands (dust and asteroids). These lands could have existed in the initial universe if it started from a Big Bounce.

The following diagram illustrates the key stages of creation:

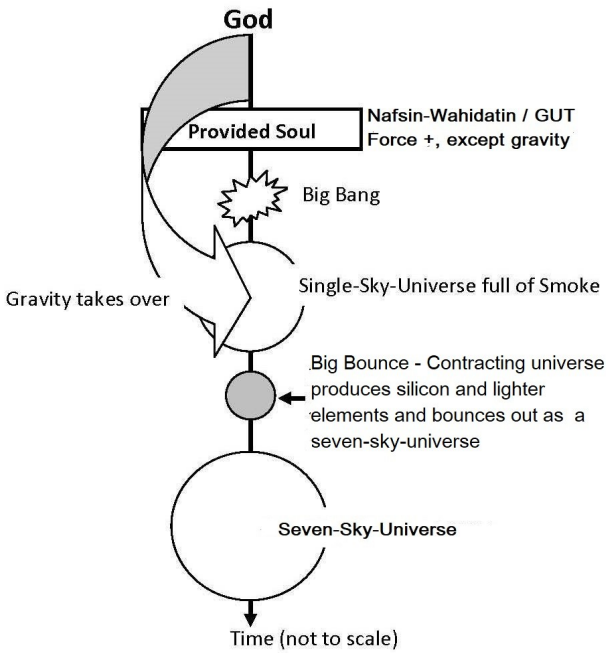


FIGURE 41.7: Creation of Universe

However, the Quran does not support the idea that the universe has existed cyclically forever. It was created from a Big Bang in the preceding cycle, when a part of Nafsin-Wahidatin transformed into matter and energy.

3d. **Creation of Life on Earth**

At this stage, the Holy Bible begins narrating the creation of life on Earth.

So, there is a gap between second and third days. The Quran marks this gap clearly, as it narrates the six days in two packages: 'two days' and 'four days.' These are distinct periods of time: the universe was created in two days; after a long period, the Earth was made suitable for Adam by creating the necessary nature, plants, and animals over another four days.

3e. **Third Day – The Holy Bible**

> “Then God commanded, “Let water below the sky come together in one place, so that land will appear…”” – Genesis 1 (9–10), Holy Bible, GNB

A small quantity of water could not escape and fell into this universe

(Dome/Bubble/Sky). From this source, the water was supplied to the Earth in the right amount, allowing the land to appear. In other words, it was provided in proper quantity so that the continents would not sink.

It is still unknown where this vast quantity of water came from. Scientists predict that the Earth was formed from small solid particles produced in stars (supernovae). Could these particles have carried hydrogen and oxygen, or even water, to create the oceans? No reasonable assumption provides an answer to this question. One must ultimately accept that water is a special gift from Almighty God—the Earth is uniquely prepared for a water-based creature like us.

Adam was essentially created for the Jannaat, which is full of water. Therefore, the Earth needed water to serve as an exile home for Adam.

There are several indications that the oceans formed from the impact of water-bearing asteroids.

The creation of plants began as water settled on Earth. The first living creatures were single-celled organisms, which eventually developed into grain-bearing, and then fruit-bearing plants.

> “Then He commanded “Let the Earth produce all kinds of plants, those that

bear grain, and those that bear fruit…
that was the third day"
– Genesis 1 (11-13), Holy Bible, GNB

The plants made the Earth suitable for animals by producing a soft-soil crust and, likely, oxygen in the atmosphere.

3f. **Forth Day – The Holy Bible**

"Then God commanded "Let lights
appear in the sky to separate day from
night and to show the time when days,
years and religious festival begin…
Evening passed morning came; that
was the fourth day."
– Genesis (14-19), Holy Bible, GNB

In the verses above, the Holy Bible refers to earthly days and nights, which were established on the fourth day. On this day, Almighty God adjusted the rotation of the planets and moons in the solar system.

The Earth had some order that allowed plants to grow, but it was adjusted on the fourth day to create conditions suitable for higher animals. Before the fourth day, the lengths of day and night, along with related factors like temperature, humidity, and seasons, were likely suitable for plants but

not for animals. For example, if the Earth had an eight-hour day and an eight-hour night, plants would grow faster, but this would not be suitable for animals, as they need time for rest and hunting.

Scientists predict that Earth's rotation has been slowing down from its initial value of a six-hour day about 4.5 billion years ago.

3g. Fifth Day – The Holy Bible

The verses talked about the creation of plants in the third day. In the fourth day God did not create anything. Obviously, in this period the plants were evolving, growing and dying to make the Earth suitable for higher animals. In the fifth day, God began the creation of higher animals. At first the marine animals were created, and then the birds were created.

> “Then God commanded Let the water be filled with many kinds of living beings, and let the air be filled with birds…Evening passed morning came; that was the Fifth Day.”
>
> – Genesis 1: (20–23), Holy Bible, GNB

Above verses talk about the creation of marine animals at first, and then it talks

about the creation of birds. Same sequence is suggested in the modern theory of biological evolution: plants → marine animals → amphibians → reptiles → birds.

> “Then God commanded “Let the Earth produce all kinds of animal life, domestic and wild, large and small; and it was done…pleased with what He saw” – Genesis 1: (24–25), Holy Bible, GNB

Again, observe the sequence: after the birds, the verses discuss the creation of domestic animals (mammals). This aligns with the theory of Modern Biological Evolution: plants → marine animals → amphibians → reptiles → birds → mammals.

3h. **Sixth Day – The Holy Bible**

> “Then God said, “And now we will make human being…Evening passed morning came…that was the Sixth Day.”
>
> – Genesis (26–31), Holy Bible, GNB

In the process of creating plants and animals, Almighty God said, *"Let there be..."* as a blessing and permission to move

forward. This signifies that He embedded the process of biological evolution from the beginning. The angels were monitoring, and He simply observed the final state of each phase, became pleased, and gave His permission to proceed.

However, in the case of humans, Almighty God said, *"And now We will make human beings..."* rather than *"Let there be..."*

4. **The creation of Animals on Earth- the Quran**

The Quran provides insight into the evolution of life on Earth, dividing the progression based on locomotion. This means that it addresses the evolution of animals.

"All animals are motile, meaning they can move spontaneously and independently at some points of their lives" – Wikipedia, the Free Encyclopedia

However, at lower levels, it is difficult to differentiate between plants and animals. Movement is a primary characteristic of animals, but many lower animals resemble plants in their simplicity of structure and growth. Colonies of compound hydroids and coral-making polyps are plant-like and lack the power of locomotion, yet they are classified as animals.

The following verse describes the creation of animals, which aligns with the evolutionary progression discovered by scientists.

> "And Allah has created every animal from water: Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills; for verily Allah has power over all things" [Al Quran 25:25]

The following table, taken from *The New Encyclopedia Britannica*, shows the similarities.

Scientific Progression		**The Quran's [25:25] Progression based on Locomotion**
Era Age of Era	**System**	
Precambrian 4500–3300 Million Years	Old single-cell and multi-cell creatures. (Marine Creatures)	*…Allah has created every animal from water…*
Paleozoic 600–280	Fishes, Amphibians,	*…Of them there are*

Million Years	Reptiles. (Creep on bellies)	*some that creep on their bellies...*
Mesozoic 230–135 Million Years	Dinosaurs, Flying Reptiles, Birds. (Two Legged Creatures)	*...Some that walks on two legs...*
Cenozoic 63–13 Million Years	Mammals (Four Legged Creatures)	*...And some that walk on four...*

Figure 41.7 is taken from *The New Encyclopedia Britannica*. I have underlined waterborne creatures, reptiles (creeping creatures), two-legged creatures (birds), and four-legged creatures (mammals) to correlate them with verse 25:25. I have excluded humans from the figure, as the link is absent.

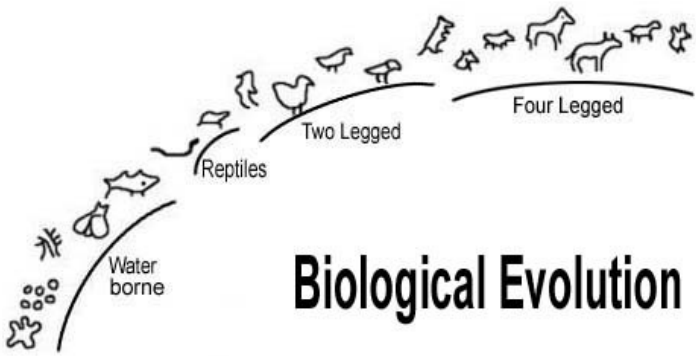


FIGURE 41.8: Biological Evolution

Thus, the Quran presents a similar idea about the evolution of animals.

The Quran presents a different idea only concerning humans. Cave paintings and the fossil record indicate that Adam and Eve (the so-called modern humans) appeared on Earth around ten to twelve thousand years ago. While scientists have discovered older fossils resembling human bones, these actually belong to different species of monkeys and apes. Humans cannot be placed within the chain of biological evolution—the missing link is clear.

I have deliberately discussed biological evolution and the creation of humans in Section 12 of Chapter 24.

5. **Creation of Earth - the Quran**

The Six-Day Model in the Quran differs from the scientific model in some respects. However, the Quran is correct, as the differences of science stem from the lack of information. This is discussed below:

5a. **Length of a Day**

In the Quran, a day may mean a period of time. A day may be as long as one thousand earthly years:

> "...Verily a day in the sight of thy Lord is like a thousand years of your reckoning."
>
> [Al Quran 22: 47]

> "He rules affairs from the Skies to the Lands; in the end will go up to Him in a Day—measure a thousand years of your reckoning."
>
> [Al Quran 32: 5]

A day may be as long as fifty thousand earthly years:

> "A questioner asked about a penalty to befall, the Unbelievers, the which there

is none to ward off from Allah, Lord of the Ways of Ascent: The angels and the ruhs ascend unto Him in a Day. The measure whereof is fifty thousand years”

[Al Quran 70: 1–4]

Thus, the length of a day varies in the reckoning of Allah. A 'day' of the Six Days may be as short as an earthly hour or as long as a billion earthly years.

5b. **The Verses Narrating Eight (8) Days**

People in ancient times believed that no matter which direction they traveled, they would eventually reach the ocean. As a result, they developed the idea that the land floated on water. However, since a piece of earth cannot float on water, they imagined that the land rested on the back of a giant turtle.

The Holy Bible described the creation of the sky, which dispelled the Turtle Theory. The new concept was that water existed above a 'massive land.' God created a blue dome that separated the water from a part of the land. The protected land became the Earth, and the dome became the Sky.

In this widely accepted and circulated idea, it was believed that the land was created before the sky. The Quran did not directly counter this belief, as doing so would have placed Prophet Muhammad (pbuh) in the undesirable position of making people adopt a new idea.

The following verses were revealed in response to a question from a Jew. In these verses, creation is described in a sequence that would have made sense to an ordinary person of ancient times. However, it remains true by employing a technique, which will be discussed subsequently:

> "Say: Is it that ye deny Him Who created the land in **Two Days**? And do ye join equals with Him? He is the Lord of the universes.
>
> And He placed therein firmly set mountains, and parked therein from above it, and determined therein its sustenance in **Four Days** equal—for those who ask.
>
> Moreover, He established Himself into the Sky while it had been smoke. He said to it and to the lands, "Come ye together willingly or unwillingly". They said, "We do come in willing obedience". So, He completed them as

Seven Skies in **Two Days**, and He assigned to each Sky its duty and command.

And We adorned the lowest Sky with lights and protection. Such is the Decree of the Exalted in Might, Full of Knowledge."

[Al Quran 41:9-12]

One may add up the number of Days in the above verses; it will be 8 Days, not 6 Days:

- **2 days of the 1st paragraph**: The land (dust and asteroid) was created.
- **4 days of the 2nd paragraph**: Sustenance was parked from above.

Total: **6 days**

- **2 days of the 3rd paragraph**: These were the days of the preceding cycle when the universe was filled with smoke. The universe contracted, produced heavier elements at least up to silicon, and then restarted with a Big Bounce.

Grand Total: 8 days

6. **Two Days of the 3rd paragraph:** *"... Moreover, He established Himself into the Sky while it had been smoke. He said to it*

and to the lands, "Come ye together willingly or unwillingly". They said, "We do come in willing obedience". So, He completed them as Seven Skies in ***Two Days****, and He assigned to each Sky its duty and command. [Al Quran 41:9-12]*

In these verses, the narration of the last two days begins with the word 'Moreover.' These were days of the preceding cycle of the universe. In this cycle, the Big Bang produced smoke (primarily hydrogen and helium). The universe contracted, and elements at least up to silicon were created, allowing for the formation of land (dust and asteroids).

The contracting universe collapsed into a fireball and restarted through a Big Bounce, giving rise to the seven-sky universe of the present cycle. Thus, the initial universe of the present cycle could have contained land (dust and asteroids).

But scientists calculate that the universe was created 13.6 billion years ago, and the Earth was created 4.6 billion years ago. This contradicts the Quran, which states that the Earth (lands) existed in the initial universe. I have discussed below that the model of the Quran is more rational than the model of science.

The Big Bang produced the simplest form of matter, hydrogen, created from one proton and one electron. Later, 25% of this matter transformed into helium:

"One can calculate that in the hot Big Bang model about a quarter of the protons and neutrons would have converted into helium nuclei, along with a small amount of heavy hydrogen and other elements."

– *A Brief History of Time* by Stephen Hawking.

Scientists calculate that in the first 15 minutes, elements heavier than helium could have been produced, but they would not have survived due to the extreme temperature of the early universe. After the first 15 minutes of the Big Bang, the universe was no longer hot enough to produce new elements. Therefore, they predict that the heavier elements found on Earth were created in first-generation stars.

The large and hot first-generation stars had sufficient pressure and temperature in their cores to produce heavier elements rapidly. These stars then exploded, scattering the elements into space, where they contributed to the formation of long-lasting second-generation stars and planets.

"It is during supernova explosion that the creation of the more complicated elements like uranium is thought to occur. These,

together with the other elements built up from hydrogen over the life of the star, are flung out into space in a vast expanding cloud of gas. The space between the stars is replenished with gas but not the original hydrogen and helium which collapsed to form the star. Instead it is full of oxygen, hydrogen, copper, manganese, bromine, titanium, gold, silver and all the other elements which make up our world on Earth. These elements went into the mixture from which the Sun and the Solar system were later formed…Massive stars are thus the crucibles in which the bulk of the elements with which we are familiar are created. Without these massive stars the universe would simply be a mixture of hydrogen and helium, created during the early stages of the universe before stars or galaxies had formed at all. It is sobering to realize that almost all the elements, which make up our familiar world of water, air, earth and living tissue were formed in the deep interior of distant stars. You and I, and this book you are reading, and the ink it is printed with, once went though the raging furnace in the center of a star."

– *The Life and Death of Stars* by Geoffray Bath
in The Encyclopedia of Space Travel and Astronomy edited by John Man.

The concentration of hydrogen and helium into the first-generation stars, their evolution, supernova explosions, and the subsequent concentration of gases and heavier elements into long-lasting second-generation stars and planets took a long time. Ultimately, the Earth formed about 4.6 billion years ago.

However, the Quran suggests that the initial universe contained land (Earth). This could be possible if the universe began with a Big Bounce, where the elements necessary to form land were created in the preceding cycle.

The verse in the third paragraph implies that the universe is indeed cyclic and was created in the preceding cycle, possibly through a Big Bang. The Big Bang produced smoke, primarily composed of hydrogen and helium. The universe contracted until elements, at least up to silicon, were produced, possibly in large, hot stars.

Eventually, the universe of the preceding cycle collapsed into a fireball and was revived through a Big Bounce, being redesigned as the seven-sky universe of the present cycle (the Seven-Sky-Universe is deliberately discussed in Section-7 of Chapter-2).

Thus, in the initial universe of the present cycle, there was dust and asteroids, which

could have formed the primitive Earth (land). The following verses also support this idea:

> "Do not the unbelievers see that the Skies and the Lands (dusts and asteroids) were joined together before We clove them asunder…"
>
> [Al Quran 21:30]

According to the above verse, there were lands (dust and asteroids) in the initial universe of the present cycle. In this scenario, there would be no need for first-generation stars to produce the heavier elements. The heavier elements, at least up to silicon, could have been produced during the contracting phase of the preceding cycle.

The Holy Bible also supports this idea:

> "…I alone stretched out the Skies, when I made the Earth; no one helped Me"
>
> – Isaiah 44:24, Holy Bible (GNB)

A portion of the dust and asteroids formed the Solar System within the Milky Way galaxy.

To understand the formation of the Earth according to the Quran, we can analyze the

Six Days in two parts: Two Days and Four Days.

7. **Two Days of the 1st Paragraph:** *"Say: Is it that ye deny Him Who created the lands in **Two Days**? And do ye join equals with Him? He is the Lord of the universes..." [Al Quran 41:9-12]*

These are the same Two Days mentioned in the third paragraph. The dust and asteroids (lands) produced in the preceding cycle of the universe scattered into the skies of the present cycle during the Big Bounce. As the skies expanded, matter concentrated into galaxies. Eventually, the solar system, including the primitive Earth, formed within the Milky Way galaxy.

Scientists generally believe that the Earth formed from numerous small solid particles left over from the creation of the Sun. According to the best available evidence, the main ingredients were iron and silicates, along with trace amounts of other elements.

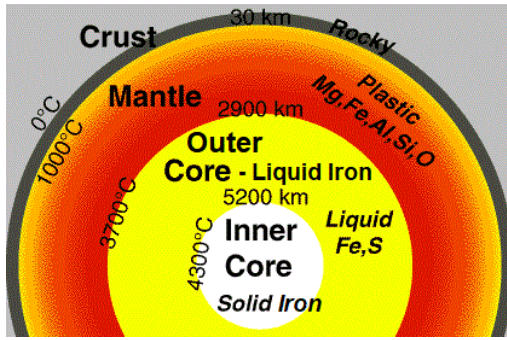


FIGURE 41.9: Earth's Interior

In light of the Quran, the Earth did not contain all the elements when it was part of the assembly of lands (dust and asteroids) at the beginning of the present cycle. It was composed primarily of silicon and elements lighter than silicon. Excluding iron, the Earth is mainly composed of silicon and elements lighter than silicon. The following four elements make up over sixty percent of the Earth: one is silicon, and the other three are lighter than silicon:

1. Silicon – 15.1 %
2. Oxygen – 30.1 %
3. Magnesium – 13.9 %
4. Aluminum – 1.4 %

Total – 60.5 %

The atomic number of silicon is 14. Lighter elements in the periodic table include hydrogen (H), helium (He), lithium (Li),

beryllium (Be), boron (B), carbon (C), nitrogen (N), oxygen (O), fluorine (F), neon (Ne), sodium (Na), magnesium (Mg), aluminum (Al), and silicon (Si, atomic number 14). These elements were created in the previous cycle of the universe. When the Big Bounce occurred, these elements were present in the contracted universe. Some of them formed dust and asteroids, which are also referred to as the 'assembly of lands' in the following verse:

> "He is the One Who created for you what was in the **assembly of land** *(ma fi ardi jamian)*.Then He established Himself (did *istawa* / infused the force) into the Sky and fashioned them into Seven Skies. And of all things He had perfect knowledge" [Al Quran 2:29]

8. **Four Days (4 days of the 2nd paragraph)**

The skies (waves of space) expanded, and galaxies formed. After a long period of time, elements heavier than silicon were produced in the stars. Some of these stars exploded, scattering the elements into space.

About 4.6 billion years ago, the necessary elements descended into the primitive Earth,

which had formed from the elements up to silicon that were available in the early universe of the present cycle. This is stated in the verses under discussion, mentioned below:

> And He placed therein firmly set mountains, and parked therein from above it, and determined therein its sustenance in four days equal—for those who ask. [Al Quran 41: 10]

We need many types of elements heavier than silicon in our foods. Primarily, these elements were delivered to Earth in the form of meteorites, as stated in the above verse: *"…parked therein from above it, and determined therein its sustenance in four days equal…"*

The following verse indicates that the initial Earth did not contain iron; it descended later:

> "And we sent down the iron, wherein there is strength and many benefits for the people."
>
> [Al Quran 57:25]

Thus, the asteroids contained a massive amount of iron, making up 32.1% of the Earth's composition.

The remaining 7.4% (100 – 60.5 – 32.1) of the matter consists of the following elements:

1. Sulfur – 2.9 %
2. Nickel – 1.8 %
3. Calcium – 1.5 %
4. The remaining 1.2% consists of trace amounts of other elements.

Total 7.4 %

These elements (7.4%) serve two main purposes:

1. Some of these elements provide nourishment to living creatures. Animals require many elements heavier than silicon in their bodies.

2. Some of these elements are radioactive. These radioactive elements help maintain the temperature of the Earth's core. The heat from the molten iron core sustains continental drift by creating convection currents in the asthenosphere. In turn, the pressure from drifting continents prevents high mountains from sinking into the Earth. Without this, these heavy mountains would gradually sink over time.

For example, the Indo-Australian plate is continuously pushing against the Eurasian plate, causing the Great Himalayan Range to remain elevated. Thus, these elements contribute to the active crust, mantle, and core of the Earth, helping to produce and sustain high mountain ranges.

It is stated in the verses under discussion as follows:

> "Say: Is it that ye deny Him Who created the land (dust and asteroids) in two days? And do ye join equals with Him? He is the Lord of the universes.
>
> And He placed therein firmly set mountains and parked therein from above it (asteroids) and determined therein its nourishment in four days equal—for those who ask."
>
> [Al Quran 41:9-10]

9. **Melting of the Earth**

It is likely that the falling matter (7.4%) included some short-lived radioactive elements. As a result, a large part of the Earth melted, leading to the formation of the core, mantle, primitive crust, and atmosphere.

"At some point, the release of energy by radio-active elements must have melted a large part of the Earth since this is the only way known for the separation of the original body of uniform composition into a core and a mantle. A similar process occurs when impure iron is melted in a steelwork and the nonmetallic parts separate out to from a low-density slag which floats to the surface. It was in this way that the primitive crust was formed."

– *Planet Earth* by Peter Owen
in The Encyclopedia of Space Travel and Astronomy edited by John Man.

The short-lived radioactive elements have long since decayed, but long-lived radioactive elements, such as uranium, thorium, and weakly radioactive potassium, are still present in the Earth. These elements maintain the temperature of the Earth's core at around 4,000 degrees Celsius. The indication of this melting can be found in the following Hadith:

> Hadith: "Allah sent Gabriel to Malik (the chief angel of Hell) to bring fire from Hell so that Adam could cook. Malik asked Gabriel, 'How much fire do you want to take?' Gabriel replied, 'If I take even a finger of fire, the sky and the earth will burn.' Malik asked, 'What

if half a finger of fire is taken?' Gabriel said, 'If half a finger of fire is taken, not a single drop of rain will fall from the sky, and no tree will grow.' Gabriel then cried out, 'O Allah, how much fire should I take?' Allah replied, 'The amount of a dust (zarrah).' Gabriel took the dust of fire, washed it seventy times in seventy rivers, and placed it on the highest mountain. The mountain melted, and the fire returned to its source, leaving its effect in the iron and stone. Even today, we are using the smoke from that fire particle."
[Dakaikul Akhbar]

The Hadith may have been exaggerated as it was passed from mouth to mouth, but the key points remain intact. The Hadith states that the fire was brought for Adam, but this does not imply that Adam was present on Earth at that time. The Hadith refers to a period when plants had not yet grown: *"Gabriel said, 'If half a finger of fire is taken, not a single drop of rain will fall from the sky, and no tree will grow.'"*

The Hadith mentions that a fire particle was brought from Hell. The galaxies are objects of Hell. They are held by super-massive black holes that produce the fire.

> “And We have adorned the Sky of the world with lamps (stars), have made such missiles to drive away the satan, and have prepared for them the penalty of the blazing fire of hell”
>
> [Al Quran 67:5]

> Hadith: “During Miraz, I saw in the Seventh Sky, there were thunder and roaring sound and a group of people. Their bellies were as big as houses. In those, there were many snakes, which were being seen from the outside. I asked to Gabriel, which kind of people they were? He said, “It is the scene of those who devour usury” [Bukhari]

One can find a detailed description of the Mi'raj, when Prophet Muhammad (pbuh) observed the objects of Hell in each of the seven skies [The Hell is deliberately discussed in Section-27 of Chapter-3.].

The galaxy is a realm of Hell, containing many different kinds of objects. It is likely that the fire particles were brought from a neutron star, where neutrons could produce fire through matter-antimatter interactions. It could also have been a tiny black hole. Hawking discusses in his book what would happen if a tiny black hole with the mass of a mountain were brought to Earth:

“If a black hole would have the mass of a mountain compressed into less than a million millionth of an inch, the size of the nucleus of an atom! If you had one of these black holes on the surface of the Earth, there would be no way to stop it from falling through the floor to the center of the Earth. It would oscillate through the Earth and back, until eventually it settled down at the center.”

– *A Brief History of Time* by S. W Hawking.

The fire particles brought down by Gabriel melted a large part of the Earth. As a result, the liquid iron sank to form the core, while the lighter materials floated to the surface, creating the Earth's mantle and primitive crust.

As mentioned in the Hadith, the fire returned to its origin, but its effect remains in the stone and iron. Here, 'stone' refers to the Earth's mantle, and 'iron' refers to the core. Some of these effects are still sustained by the long-lived radioactive elements. The iron core maintains a temperature of around 4,000 degrees Celsius, and the molten rocks are still boiling.

The heat has made the Earth an active planet, causing the continents to drift and the mountains to form over time.

The molten Earth produced the necessary gases to form the atmosphere, where Adam (actually Eve) could cook.

> “And He placed therein firmly set mountains and parked therein from above it and determined therein its nourishment in four days equal—for those who ask.” [Al Quran 41:10]

These four days began around 4.6 billion years ago with the falling of short-lived radioactive elements (fire particles) and ended with the formation of mountains about 0.6 billion years ago. The above verse states that these days were equal in length. Therefore, each of these four days was approximately {(4.6 - 0.6) ÷ 4} = 1 billion years long.

Scientists calculate the age of the Earth as 4.6 billion years because the elements, on which their experiments are based, such as lead, thorium, uranium, argon, etc., were delivered to the Earth as meteorites around 4.6 billion years ago.

10. **Time**

The present cycle of the universe began about 13.6 billion years ago, and Allah began

to make the primitive Earth suitable for humans around 4.6 billion years ago. This time was necessary for the formation of galaxies and the evolution of stars that produced elements heavier than silicon. It was also needed for the appearance of dark nights:

> “What! Are you more difficult to create, or the sky? He has constructed it. He has raised its thickness, and He has given it order and perfection. Its night does He endow with darkness and its splendor does He bring out. And the land moreover has He extended. He draws out there-from its moisture and its pasture. And the mountains He firmly fixed: For use and convenience to you and your cattle.”
>
> [Al Quran 79:27-33]

The vast universe expanded at tremendous speed, reducing the intensity of light and heat to the levels suitable for the convenience of our cattle and us!

After the Milky Way galaxy formed, the Orion Spur and the Solar System were organized. The Orion Spur is a safe and peaceful region. Thus, the sky of the Earth

was adorned with the lights (of stars) and protection.

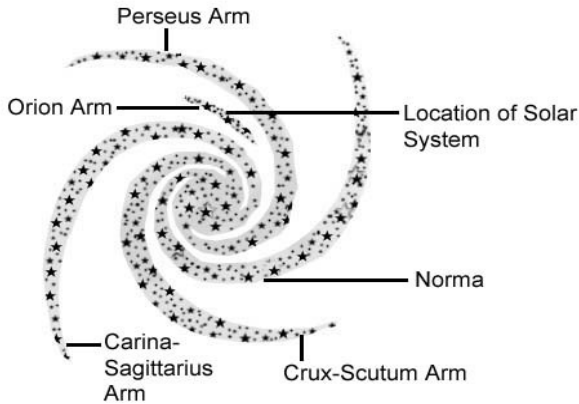


FIGURE 41.10: Milky Way Galaxy

> "So, He completed them as Seven Skies in two Days, and He assigned to each Sky its duty and command. And We adorned the Sky of the Earth with lights and with guard. Such is the Decree of the Exalted in Might, Full of Knowledge."
>
> [Al Quran 41:12]

Different methods of measurement suggest that the age of the universe is between 8 and 14 billion years. Scientists estimate 13.6 billion years to be most

accurate. However, in the Six Day Model of Creation, the age of the universe may be considered shorter, around 6 to 7 billion years.

FIGURE 41.11: Timeline

11. **Arguments in favor of Religious View**

We recognize the Earth as a special creation of God when we begin to ask fundamental questions: How was the atmosphere produced? How was free oxygen generated in the atmosphere? How were the oceans formed? And so on. There are no concrete answers to these questions.

If the Earth captured an atmosphere during its formation, it would have been composed mostly of heavier gases, such as neon, argon, krypton, and others. If an

atmosphere did exist at that time, it has long since disappeared. Scientists believe that the present atmosphere was produced by gases released from the melted Earth. The presence of free oxygen, however, remains a mystery. If oxygen had been released from the melted Earth, it would have reacted with other elements to form compounds, since oxygen is a highly reactive element.

Plants produce free oxygen, but unless some of it is removed, the oxygen recombines, maintaining a balanced cycle.

And why does oxygen balance at 21 percent of the atmosphere, rather than at 5 or 50 percent?

In the end, one must acknowledge the models of science, as they are supported by discoveries in some points. I am not claiming that my explanation is perfect, but it too is supported by the same discoveries and aligns with the teachings of the Books of God.

One must believe, if one has both reason and a soul willing to submit, that such a finely tuned universe could not have evolved without the actions of God.

> “Do they not look at the sky above them—how We have made it, and adorned it, and there is no flaws in it?” [Al Quran 50:6]

A few stars show distant signs of having planets. Yet, many argue that there are trillions of planets in the universe, and by chance, one has become suitable for life. However, unless something is produced with intelligence, it does not take a useful shape.

The Earth that can support life must be a highly developed planet. It cannot be a self-made home for a complex creature like us; Allah created it—there is no doubt whatsoever. He is the Most Intelligent, the Most High; He is capable of doing whatever He wills. Glory to Allah—the One and Only.

But if they turn away, say thou: "I have warned you of a stunning punishment like that which (overtook) the Ad and the Thamud!" Behold, the messengers came to them from before them and behind them: "Serve none but Allah". They said, "If our Lord had so pleased, He would certainly have sent down angels. Now we reject your mission."

Section 4 of Chapter 41 **[Verse 15-16]: ‘Ad**

Now the 'Ad behaved arrogantly through the land against truth and reason, and said: "Who is superior to us in strength?" What! Did they not see that God Who created them was superior to

them in strength? But they continued to reject Our signs!

So, We sent against them a furious wind through days of disaster that We might give them a taste of a penalty of humiliation in this life, but the penalty of hereafter will be more humiliating still, and they will find no help.

Section 5 of Chapter 41 **[Verse 17-18]: Thamud**

As to the Thamud, We gave them guidance, but they preferred blindness to guidance, so the stunning punishment of humiliation seized them because of what they had earned. But We delivered those who believed and used to guard.

Section 6 of Chapter 41 **[Verse 19-23]: There will be no way to hide the Deeds**

On the Day that the enemies of God will be gathered together to the fire, they will be marched in ranks. At length, when they reach that their hearing, their sight, and their skins will bear witness against them as to their deeds.

They will say to their skins: "Why bear ye witness against us?" They will say: "God has given us speech Who gives speech to everything. He created you for the first time, and unto Him were ye to return. Ye did not seek

to hide yourselves lest your hearing, your sight, and your skins should bear witness against you! But ye did think that God knew not many of the things that ye used to do! But this thought of yours, which ye did entertain concerning your Lord, has brought you to destruction, and have ye become of those utterly lost!"

Section 7 of Chapter 41 **[Verse 24-29]: The Mighty Dwellers of Hell**

If then they have patience, the Fire will be a home for them! And if they beg to be received into favor, into favor will they not be received. And We have destined for them intimate companions who made alluring to them what was before them and behind them, and the sentence among the previous generations of jinns and men who have passed away is proved against them; for they are utterly lost.

Remarks:

The first line of above verses, *"If then they have patience, the fire will be a home for them!"* is important to understand the aim of creating humans. Humans are created as vicegerents of God. The vicegerents posted in the galaxies of this universe (Samawaat) will be in pain. A galaxy is a hell for a human.

But, if they have patience, they will learn and evolve to live in the fiery galaxies in course of time. And the jinns who are created from anti-matter will assist them.

The jinns are created in this universe (Samawaat), but the universe is not hostile to them. They are creatures from a different dimension. The souls (nafses) of the sinners are developed in such a way that they will have the ability to communicate with the jinn. This interaction will allow the sinners to have many tasks performed by the jinn, much like how Solomon was able to have various works done by them.

We cannot see the anti-creatures, such as jinns, ifrits, cherubims, etc., with our material eyes. A human needs soul (nafs) aided vision (third eye vision) to see them. This vision will develop in a resurrected human. On the Land of Judgment, a person will be able to see both the jinn and the angels.

A human soul (nafs) is a combination of unknown force fields (yet to be discovered). Some of these force fields interact with both matter and anti-matter, much like gravity interacts with both matter and anti-matter. If a third eye on the forehead could receive radiation from anti-matter, and if this radiation could produce vision, it would allow

a person to observe entities from other dimensions.

The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of it that ye may gain the upper hand!" But We will certainly give the Unbelievers a taste of a severe penalty, and We will requite them for the worst of their deeds. Such is the requital of the enemies of God, the fire; therein will be for them the eternal home—requital for that they were wont to reject Our Signs.

And the Unbelievers will say: "Our Lord! Show us those among jinns and men who misled us; we shall crush them beneath our feet so that they become the vilest."

Remarks:

The last line of above verses, *"Our Lord! Show us those among jinns and men who misled us; we shall crush them beneath our feet..."* warrants discussion.

The act of showing will be enough for certain hell-dwellers to crush those who misled them during their earthly life. However, none of them will ever die.

The sinners will be scattered throughout the galaxies! A human will be appointed as a (forgotten) vicegerent of God over an entire

galaxy. Then how will he move from his galaxy to another to crush his opponent beneath his feet?

The verse suggests that, over time, the hell-dwellers will gain the ability to move through the space. A time may come when many of them will travel through space in giant spacecrafts, seeking out those who misled them during their earthly lives.

At that time, the galaxies will be millions of light-years apart from one another! However, the development of ever-living humans cannot be assessed at present. Their spaceships may have the ability to move through black holes and portals. They may even learn the techniques of teleportation and time travel. One day, a person's galaxy might merely serve as his support base, while he would spend most of his time aboard the spaceship.

According to the Hadith, a time will come when the people of Jannaat will be jealous of the people of Samawaat (hell). It is clear that their jealousy will stem from seeing the ability and power of the hell-dwellers.

However, a sinner suffering from an extreme nature may need billions of years to improve, and he will never find rest. So, strive for Jannaat.

Section 8 of Chapter 41 **[Verse 30-32]: People of Jannaat are Ever Protected**

In the case of those who say, "Our Lord is God" and further stand straight and steadfast, the angels descend on them: "Fear ye not! Nor grieve! But receive the Glad Tidings of the Jannaat that which ye were promised! We are your protectors in this life and in the hereafter. Therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for—a hospitable gift from one Oft-Forgiving, Most Merciful!"

Section 9 of Chapter 41 **[Verse 33-36]: Preach Islam, Repel Evil and be Friendly to Each Other**

Who is better in speech than one who calls to God, works righteousness, and says, "I am of those who bow in Islam"? Nor can goodness and evil be equal; repel with what is better, then, verily, he between whom and thee there was hatred becomes as it were thy close friend! And no one will be granted such goodness except those who exercise patience and self-restraint—none but persons of the greatest good fortune.

And if an incitement to discord is made to thee by the satan, seek refuge in God; He is the One Who hears and knows all things.

Section 10 of Chapter 41 **[Verse 37-40]: The Hour of Judgment is coming certainly**

Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore God Who created them, if it is Him ye wish to serve. But, if it are arrogant—in the presence of thy Lord are those who celebrate His praises by night and by day, and never are they tired.

And among His signs is this: thou see the earth in 'state down', but when We send down rain to it, it shakes and becomes 'state up'. Truly, He Who gives life to the earth can surely give life to who are dead; for He has power over all things.

Remarks:

Rain water percolates into the earth and releases stress. It causes little shakings (earthquakes), not sensible to us.

The water penetrating the earth upsurges minerals and metal-rich deposits upwards. Thus, the wet earth swells.

Indeed, those who distort Our verses are not hidden from Us. Which is better, he that is cast into the fire, or he that comes safe through on the Day of Judgment? Do what ye will, verily He sees all that ye do.

Section 11 of Chapter 41 **[Verse 41-46]: The Quran is not a Burden; it Guides and Heels**

Those who reject the Message when it comes to them—and indeed it is a Book of exalted power; no falsehood can approach it from before or behind it; it is sent down by One Full of Wisdom, Worthy of all Praise.

Nothing is said to thee that were not said to the messenger before thee that thy Lord has at his command forgiveness as well as a most grievous penalty.

Had We sent this as a Qur'an other than Arabic, they would have said, "Why are not its verses explained in detail? What! Not in Arabic —and an Arab?"

Say, "It is a guide and a healing to those who believe; and for those who believe not, there is deafness in their ears, and it is blindness in

them, they are being called from a place far, far-away!"

We certainly gave Moses the book aforetime, but disputes arose therein. Had it not been for a word that went forth before from thy Lord (it) would have been settled between them, but they remained in suspicious disquieting doubt thereon. Whoever works righteousness, benefits his own soul; whoever works evil, it is against his own soul, nor is thy Lord ever unjust to His Servants.

Section 12 of Chapter 41 **[Verse 47-54]: Allah does encompass All Things**

To Him is attributed knowledge of the Hour. And fruits emerge not from their coverings, nor does a female conceive or give birth, except with His knowledge. And the Day He will call to them, "Where are My 'partners'?" They will say, "We announce to You that there is (no longer) among us any witness (to that)." The (things) they used to invoke aforetime will leave them in the lurch and they will perceive that they have no way of escape.

Man does not weary of asking for good, but if ill touches him, he gives up all hope, lost in despair. When We give him a taste of some mercy from Ourselves after some adversity has touched him, he is sure to say, "This is due to

me; I think not that the Hour will be established, but if I am brought back to my Lord, I have good (stored) in His sight!"

But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe penalty.

When We bestow favors on man, he turns away and gets himself remote on his side; and when evil seizes him—full of prolonged prayer!

Say: "See ye, if it is from God, and yet do ye reject it, who is more astray than one who is in a schism far?"

Soon will We show them our signs in the horizons and in their own souls, until it becomes manifest to them that this is the truth.

Is it not enough that thy Lord does witness all things?

Ah, indeed, they are in doubt concerning the meeting with their Lord!

Ah, indeed, it is He that does encompass all things!

Chapter 42 [Al Shura CONSULTATION]

Introduction

The Surah calls upon Muslims to follow the Quran and obey the leadership of Ahl al-Bayt in order to remain united and avoid sectarianism.

Flowchart

Section 1 [Verse 1-4]: Inspiration from Allah
Section 2 [Verse 5]: Doomsday is Near
Section 3 [Verse 6-8]: Home of Ummah
Section 4 [Verse 9-12]: Higher Races
Section 5 [Verse 13-14]: Examples of the Old
Section 6 [Verse 15-16]: Follow only the Quran to remain United
Section 7 [Verse 17-18]: Sign of Doomsday
Section 8 [Verse 19-20]: Men are Free to Choose
Section 9 [Verse 21-26]: Love for Prophet's (pbuh) Near of Kin *(Muadata fi Qurba)* and Islamic Leadership
Section 10 [Verse 27-31]: Causes of Measured Provision– Do not lose Hope and do not accept Wrong Awliya (Guiding Friends, Helpers and Protectors)

Section 11 [Verse 32-36]: People that come by Ships (People of European Origin) / The Policy of Retaliation
Section 12 [Verse 36-43]: Guidance for the Ordinary Muslims
Section 13 [Verse 44-50]: Hearken before reaching the Point of Culmination
Section 14 [Verse 51-53]: Follow only the Quran

Tafsir of the Surah

Section 1 of Chapter 42 **[Verse 1-4]: Inspiration from Allah**

Ha, Mim, Ain, Sin, Qaf. Thus, doth send inspiration to thee as to those before thee, Allah, Exalted in Power, Full of Wisdom; to Him belongs all that is in the Skies and Lands, and He is Most High, Most Great.

Section 2 of Chapter 42 **[Verse 5]: Doomsday is Near**

The Skies are almost rent asunder from above them, and the angels celebrate the praises of their Lord and pray for forgiveness for beings on the Earth. Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

Remarks:

We have discussed in Section-7 of Chapter-30 that the universe is contracting from the outermost sky. Ultimately, it will compact into a Big Crunch, destined to revive the universe.

> “On the day when We will roll up the Skies (Universe) like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about.” [Al Quran 21: 104]

> “Did not they see that We come to the land (future Land of Judgment) reducing it (this universe) from its outer boundary (Seventh Sky)? Allah judges; there is no adjuster of His judgment, and He is swift, the reckoning.” [Al Quran 13: 41]

The present cycle of the universe is entering its final phase. The Day of Doom is near.

Section 3 of Chapter 42 **[Verse 6-8]: Home of Ummah**

And those who take as protectors others besides Him, Allah do watch over them, and thou are not the disposer of their affairs.

Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the Mother of Cities and all around her. And warn of the Day of Assembly, of which there is no doubt—some will be in the Jannaat, and some in the Blazing Fire.

Remarks:

According to the above verses, the Quran was sent to warn the people of a particular area, as it says: *"Thus, have We sent by inspiration to thee an Arabic Qur'an that thou may warn the Mother of Cities and all around her."* Here *"Mother of Cities"* is Babylon. *"all around her"* are Arabian and Persian people.

Thus, the primary area of the Quran spans from Morocco to the Pamirs, covering the regions where Arabs and Persians live. The area is called Darussalam (Home of Peace) in the Quran. In this Tafsir the area is often called Home of Ummah.

FIGURE 42.1: Darussalam / Home of Peace / Home of Ummah

The Home of Ummah (Darussalam / Morocco to the Pamirs) pertains to the method of preaching. Prophet (pbuh) was instructed through Furqan (chapter-3 to 9) to preach Islam within this area by defeating the Taghuts (Powers). The Prophet (pbuh) and his immediate followers swiftly defeated Roman and Persian Emperors, and the people of the area embraced Islam in mass.

But the Quran is for all of mankind. According to the following verse, Islam is meant to be preached beyond the Home of Ummah by Sufis and Daees (preachers), and people should embrace Islam through understanding the Quran, as the following verses state:

> “If it had been thy Lord's will, they would all have believed—all who are on earth! Will thou then compel mankind against their will, to believe!
>
> No soul can believe, except by the will of God, and He will place doubt on those who will not understand.” [Al Quran 10:99-100]

The plan of Allah never fails. In reality, Islam was preached beyond the Home of Ummah, in places like India, Indonesia, and elsewhere, primarily by Sufis and Daees (preachers).

If Allah had so willed, He could have made them a single people, but He admits whom He wills to His Mercy; and the Wrongdoers will have neither protector nor helper.

Remarks:

The Home of Ummah (Darussalam / Morocco to the Pamirs) encompasses linguistically and culturally diverse peoples, primarily grouped into Arabs and Persians. However, Allah could have made them a single people, speaking the same language.

But Allah has admitted them into His Mercy and has made them Muslims.

Therefore, the wrongdoers who create division among Muslims by splitting them into factions, such as the Shia-Sunni divide, will have no protector or helper against Allah.

But, fighting is not allowed to neutralize a sect (Firqa). The first paragraph of the section says: *"…thou art not the disposer of their affairs."* This means that if a group of people forms an alliance with a wrong leader, the highest Islamic leadership (Caliph) should not take action against them; Allah watches over them. He will judge.

Section 4 of Chapter 42 **[Verse 9-12]: Higher Races**

What! Have they taken Awliya (guiding friends and protectors) besides Him? But, it is Allah! He is the Protector, and it is He Who gives life to the dead; it is He Who has power over all things.

Whatever it be, wherein ye differ, the decision thereof is with Allah; such is Allah, my Lord; in Him I trust, and to Him I turn—the Creator of the Skies and Lands.

Remarks:

The people in the Home of Ummah (Darussalam, extending from Morocco to the Pamirs) could be a single people with the same language and cultures, as the verses of the previous section say, *"If Allah had so willed, He could have made them a single people..."* But Allah has made them different. A major part of the population speaks Arabic, while the rest primarily speak Farsi.

However, they should not be divided or form alliance against each other with people from beyond the Home of Ummah, as the above verses state: *"What! Have they taken Awliya (guiding friends, helpers, and protectors) besides Him? But, it is Allah! He is the Protector, and it is He Who gives life to the dead; it is He Who has power over all things."*

They are to follow the Quran to settle their disputes, as the subsequent verses state: *"Whatever it be, wherein ye differ, the decision thereof is with Allah"*

And if a dispute is not resolved, they should wait for Allah to decide (ceasing further action). In any case, a group cannot accept people from outside as Awliya to gain the upper hand in the Home of Ummah.

He made for you, from yourselves, pairs (*azwajan*) and pairs (*azwajan*) among cattle—by this means He multiplies you. There is nothing

whatsoever like unto Him, and He is the One that hears and sees.

To Him belongs the keys of the Skies and Lands; He enlarges and restricts the sustenance to whom He will; for He knows full well all things.

Remarks:

In the above verses, the term 'Pairs' (azwajan) does not refer to married couples—cattle do not marry. It refers to the 'Pairs' by which both we and the cattle are multiplied, as the verses state: *"He made for you, from yourselves, pairs and pairs among cattle—by this means He multiplies you."*

Here, *"He made for you, from yourselves, pairs (azwajan)..."* means that He creates the special double helix DNA molecules of sperm and ovum with hereditary and other traits, as the subsequent verse says: "...*by this means He multiplies you."*

A specific genome code is produced after the fusion of a sperm and an ovum. This code dictates the formation of the body, including hereditary and other traits.

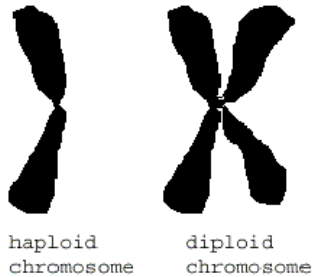


FIGURE 42.2

A sperm is produced with 23 haploid chromosomes. Once a sperm enters an ovum, it releases its genetic material. A new membrane forms around the genetic material, where the haploid chromosomes prepare to combine. Being awakened by fertilization, egg's chromosomes are readied to combine with the sperm's 23 haploid chromosomes.

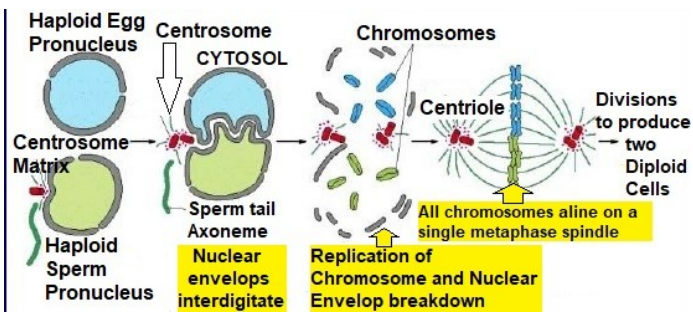


FIGURE 42.3: Formation of Zygote

Then the membranes break down to allow the male and female genetic material to combine. The chromosomes then become part of a single nucleus containing a full set of chromosomes (23 pairs of diploid chromosomes).

During the fusion of male and female chromosomes, the specific genetic code of a human is formed, which determines the traits such as gender, eye color, hair color, and so forth.

Allah guides the formation of haploid chromosomes through processes like chromosome crossover and other mechanisms, as the verses under discussion state: *He made for you, from yourselves, pairs (azwajan) and pairs among cattle—by this means He multiplies you. There is nothing whatsoever like unto Him, and He is the One that hears and sees.*

The Haploid Chromosomes carry heredity:

> "The One Who made good everything He created (by guided evolution), and He began the creation of man (Adam) with *tinin* (gene expression). Then He made his progeny from the heredity (carried by Haploid Chromosomes of sperms) of despised fluid" [Al Quran 32:7-8]

Some offspring are stronger, more intelligent, or taller than others. Similarly, some races excel in traits like intelligence, courage, and stature, such as the Persians, Japanese, Germans, French, British, Spanish, Jews, Turks, and a few others who show higher traits than other races. However, this does not mean that they have become the Awliya (Guiding Friends and Protectors) of mankind. Allah is the true Awliya. Allah has the power to improve generations within any race, making them superior to others.

If one reads history, they will find that at times a few intelligent and courageous generations within a race have risen to greatness. For example, during the First and Second World Wars, a few intelligent, brave, and dynamic generations emerged in Germany. They rapidly developed advanced armaments and defeated all European countries, including the superpowers of the time, Britain and France.

In this context, the verses mean that all races within the Muslim Ummah should be honored equally. If an Arab is leading, a Persian should obey.

Some seeds produce a better harvest. Allah controls the production through the Pairs (Double Helix DNA Molecules) to create better seeds. Thus, the verses in the

last paragraph say: *"To Him belongs the keys of the Skies and Lands; He enlarges and restricts the sustenance to whom He will; for He knows full well all things."*

The example of plants is given so that the people of earlier times could relate. Allah forms the seeds of humans in the ovaries of their mothers.

Section 5 of Chapter 42 **[Verse 13-14]: Examples of the Old**

The same religion has He established for you as that which He enjoined on Noah, that which We have sent by inspiration to thee, and that which We enjoined on Abraham, Moses and Jesus—to establish the religion, and not to be divided therein.

To those who worship other things than Allah, hard is it to which thou call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn.

And they became divided, only after knowledge reached them, through selfish envy between themselves. Had it not been for a word that went forth before from thy Lord to a term appointed, the matter would have been settled between them. But truly those who have inherited the book after them are in suspicious doubt concerning it.

Remarks:

The above verses identify the cause of division as *"selfish envy between themselves".*

After Solomon, the Jews experienced internal conflicts, and the kingdom was divided. Subsequently, they split into many religious sects, with religious leaders preaching different ideologies based on varying interpretations and explanations of the Torah and concocted Talmud.

Christians are also divided into Catholics, Protestants, and Orthodox, with other minor sects. The Orthodox are dominant in Eastern Europe and Russia; Catholics are dominant in Western Europe, except for England; and Protestants are predominant in America and Australia.

> "From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will God show them what it is they have done." [Al Quran 5:14]

Political and Religious Leaders divided the people for *selfish envy between themselves*.

Section 6 of Chapter 42 **[Verse 15-16]: Follow only the Quran to remain United**

Now, then, for that call and stand steadfast as thou are commanded, and do not follow thou their vain desire, but say: "I believe in the Book, which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord, for us our deeds, and for you your deeds. There is no contention between you and us; Allah will bring us together, and to Him is final goal."

Remarks:

The main reasons for sectarian divides (firqa) among Muslims are Hadith and Fiqh. But these are not necessarily part of our religion, as the above verses say: *"Now, then, for that call and stand steadfast as thou are commanded, and do not follow thou their vain desire, but say: "I believe in the Book, which Allah has sent down".* The Book which Allah has sent down is the Quran and the Quran only.

However, other books such as Sirat (Biography) of Prophet Muhammad (pbuh), the books of the Hadiths, Prophet's (pbuh) biography, Holy Bible, Geography, early Islamic history, modern science, and so on, can be read for understanding the Quran, but should not be followed as religion. If Muslims would follow only the Quran, there would be no division (Firqa) among them.

A Muslim should judge according to the Quran in cases where punishments for the crimes are specified. The crimes for which punishments are suggested in the Quran include adultery, theft, spreading false accusation against a woman, creating disorder in society, and in cases riba.

If the punishment for a crime is not mentioned in the Quran, a Muslim should judge justly, as the verses under discussion say: *"…say: I believe in the Book, which Allah has sent down, and I am commanded to judge justly between you…"*

Punishing a person for an offence is not a religious obligation if punishment of the offence is not mentioned in the Quran. For example, the Quran does not mention any punishment for drinking wine or breaking hijab. So, punishing for drinking wine or breaking hijab are not religious obligations. However, if a leadership does it justly, it may be considered as his good deed. A Leader or

a Parliament should avoid prescribing capital punishment for such offences.

But those who argue concerning Allah, after response has been made to Him, futile is their argument in the sight of their Lord; on them is wrath, and for them will be a penalty terrible.

Section 7 of Chapter 42 **[Verse 17-18]: Sign of Doomsday**

It is Allah Who has sent down the Book in Truth and the Balance; and what will make thee realize that perhaps the Hour is close at hand? Only those wish to hasten it who believe not in it. Those who believe hold it in awe and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.

Remarks:

The Hour is close at hand, but we cannot perceive it due to the design and evolution of the universe.

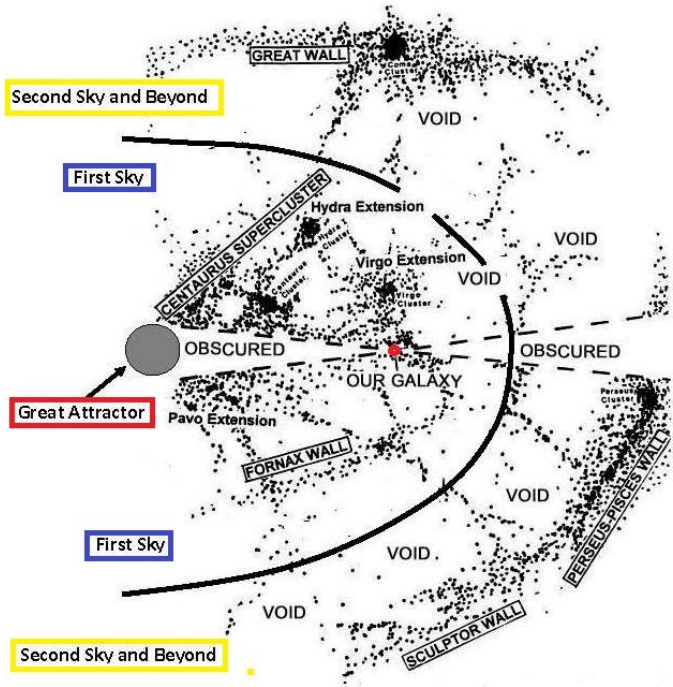


FIGURE 42.4: First and Second Skies depicting overall design of the Universe

We do not know the large-scale structure of the universe or the true current status of distant galaxies. When we observe a galaxy five billion light-years away, we are observing it as it was five billion years ago, not as it is now.

The Quran gives an idea of the Universe to comprehend the Dooms Day and after life.

The space of the universe is organized into seven spherical waves, one inside another, like the layers of an onion. These waves of space are skies. There are seven skies, and in each sky, there are many galaxies. See figure above.

The rotation of left-handed and right-handed galaxies suggests that the universe may be rotating and could have an axis.

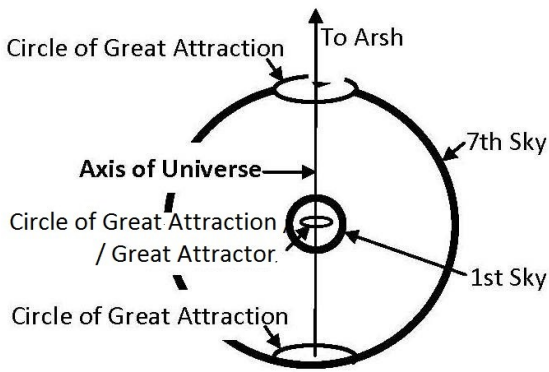


FIGURE 42.5: Axis of the Universe

We are located in the First (Innermost) Sky. The Great Attractor appears to be at the center of the First Sky, and it is likely a point on the universal axis.

The galaxies of the First Sky are rotating around the axis and drifting toward the Great Attractor. The galaxies of the outer Skies

also rotate around the same axis, but they are drifting toward the central sphere of their respective Skies. Meanwhile, the universe as a whole is contracting in diameter. Thus, the universe is contracting by rolling up the expanding space. Therefore, the universe is in a state of balance.

In the spinning universe, the belts of voids are being cleared as the walls are drawing the filaments in. The spin of the Universe has been increasing from the outermost sky for about past five billion years.

Thus, the outer skies are collapsing into the inner skies one after another. Soon, the Second Sky will be overtaken by the falling Third Sky, and the space of the First Sky will detach from the overall universe. The rotation of the First Sky will then slow down, and it will lose its alignment with the overall order of the universe.

The verses under discussion describe the current state of balance—the compact walls, the vast voids, and the flimsy filaments inform us that the Doomsday is near.

We are in the First (Innermost) Sky, and we do not feel the rotation of the galaxies around the Axis of the Universe. We only observe their drift toward the Great Attractor. Soon, the rotational velocity of the First Sky will slow down, while the drifting motion will shift to direct motion, and the

speed of contraction will increase. Then the Arrows of Time will reverse in the First Sky, the Sun will rise from the west, child birth will stop, people will start remembering the future, and there will be about 40 years left before the Trumpet is blown.

Due to the violent blow of the Trumpet, the First Sky will explode, rejoining the overall universe. Humans will die. Over time, all the Skies (Universe) will compact into a Singularity (Big Crunch). Thus, the universe will become a bright point on the Face of God. The Face of God refers to 'His face of nafs,' composed of the force fields (ruhs) of His nafs, which radiate through 'His face in form.'

The universe will be reprogrammed and reinitiated by Allah for Resurrection, Judgment, Salvation, and onward evolution.

[The matter is deliberately discussed with references in Section-7 of Chapter-30]

Section 8 of Chapter 42 **[Verse 19-20]: Men are Free to Choose**

Gracious is Allah to His servants: He gives sustenance to whom He pleases, and He has power, and can carry out His will. To any that desires the tilth of the hereafter, We give increase in his tilth; and to any that desires the

tilth of this world, We grant somewhat thereof, but he has no share or lot in the hereafter.

Section 9 of Chapter 42 **[Verse 21-26]: Love for Prophet's (pbuh) Near of Kin *(Muadata fi Qurba)* and Islamic Leadership**

What! Have they partners who have established for them some religion without the permission of Allah? Had it not been for the decree of Judgment, the matter would have been decided between them, but verily the Wrongdoers will have a grievous penalty.

Remarks:

There is one God, and Muslims follow one Book (the Quran). Therefore, they should remain united. If some Muslims separate and form a sect, they are like those who attribute partners to God, as the verses state: "*What! Have they partners who have established for them some religion without the permission of Allah?*"

Thou will see the Wrongdoers in fear on account of what they have earned, and that must fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Jannaat; they shall have before

their Lord all that they wish for—that will indeed be the magnificent bounty.

Remarks:

The Chapter is about making sects (*firqa*). Here, Wrongdoers are people who make the sects.

That is whereof Allah gives glad tidings to His servants who believe and do righteous deeds; say, “Not I ask you for it any payment except to love (my) near kin *(Muadata fi Qurba)*."

And if any one earns any good, We shall give him an increase of good in respect thereof; for Allah is Oft-Forgiving, Most Ready to appreciate.

Remarks:

The Muslims must remain united as an Ummah. The unity demands a leadership. The above verses give the guidance to select the leadership: *“That is whereof Allah gives glad tidings to His servants who believe and do righteous deeds; say, “Not I ask you for it any payment except to love (my) near kin (Muadata fi Qurba)"*

Thus, the Highest Islamic Leadership should be a descendant of Hazrat Hasan or Hazrat Hussain *(Muadata fi Qurba)*. The verse does not directly instruct to select one of them as the leader, but it emphasizes 'love for them' *(Muadata fi Qurba)* in context of discussing the sectarian divide. Therefore, it instructs Muslims to remain united as an Ummah under one of them.

They are necessary for the unity, because the Ummah comprises many races, such as Arabs, Turks, Persians, and others. A person from one race may be reluctant to obey someone from another race. But, if the Highest Islamic Leadership is from Hazrat Hasan or Hazrat Hussain, everyone will love and respect him, as guided in the Quran.

The Highest Islamic Leadership should come from the descendants of Hazrat Hasan or Hazrat Hussain, and anybody may be selected by him as subordinate leaders, or he may allow the people to elect them. The Hashemites are known for their intelligence, and they are historically proven good leaders. Their legacy has been recognized for hundreds of years.

What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out

vanity and proves the truth by His words; for He knows well the secrets of all hearts.

He is the One that accepts repentance from His servants and forgives sins, and He knows all that ye do.

And He listens to those who believe and do deeds of righteousness and gives them increase of His bounty, but for the Unbelievers there is a terrible penalty.

Section 10 of Chapter 42 **[Verse 27-31]: Causes of Measured Provision– Do not lose Hope and do not accept Wrong Awliya (Guiding Friends, Helpers and Protectors)**

If Allah were to enlarge the provision for His servants, they would indeed transgress beyond all bounds through the earth, but he sends down in due measure as He pleases; for He is with His servants Well-Acquainted, Watchful.

He is the One that sends down rain after (men) have given up all hope and scatters His mercy; and He is the Protector, Worthy of all Praise.

And among His signs is the creation of the Skies and Lands, and the living creatures that He has scattered through them; and He has power to gather them together when He wills.

Whatever misfortune happens to you is because of the things your hands have wrought, and for many He grants forgiveness.

Nor can you frustrate through the earth, nor have ye besides Allah any one to protect or to help.

Remarks

The cause of providing in due measure is for the good of the Believers. Allah is always with them, so they should not fear hunger or misfortune, nor should they make alliances with the wrong people for aid. The wrong awliya (guiding friends, helpers, and protectors) mislead, divide, and ultimately destroy them.

Section 11 of Chapter 42 **[Verse 32-36]: People that come by Ships (People of European Origin) / The Policy of Retaliation**

And among His signs are the ships smooth-running through the ocean as mountains. If it be His will, He can still the wind, then would they become motionless on the back of it. Verily, in this are signs for everyone who patiently perseveres and is grateful.

Or, He can cause them to perish because of which (they) have earned, but much does He forgive. But let those know who dispute about Our verses that there is for them no way of escape. Whatever ye are given is a convenience of this life.

Remarks

Above verses are indirectly pointing out the European People who used to come by ships. Many established wrong alliances with them, and they divided the Muslims into political and religious groups with a view to suppress them in piecemeal and rule.

The people who come by the ships were supposed to be punished for whatever they had done, as the verses say: *"Or, He can cause them to perish because of which (they) have earned, but much does He forgive."*

They have a lot of resources, but those are for the short earthly life, as the verses say: *"But let those know who dispute about Our verses that there is for them no way of escape. Whatever ye are given is a convenience of this life."*

Thereby, they are advised not to act against the Muslims following the Quran.

Section 12 of Chapter 42 **[Verse 36-43]: Guidance for the Ordinary Muslims**

But that which is with Allah is better and more lasting for those who believe and put their trust in their Lord; those who avoid the greater crimes and shameful deeds, and when they are angry even then forgive; those who hearken to their Lord and establish salat, who (conduct) their affairs by mutual consultation, who spend out of what We bestow on them for sustenance, and those who when an oppressive wrong is inflicted on them help and defend themselves—the recompense for an injury is an injury equal thereto, but if a person forgives and makes reconciliation, his reward is due from Allah; for (Allah) loves not those who do wrong.

But indeed, if any do help and defend themselves after a wrong to them, against such there is no cause of blame. The blame is only against those who oppress men with wrongdoing and insolently transgress beyond bounds through the land defying right and justice; for such there will be a penalty grievous.

But indeed, if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

Remarks

What the ordinary Muslims should do under the Leadership of the Local Mosque is described in above verses. The Imam of the Local Mosque should decide upon a common affair after consulting the elderly people, as the verses say: *"...those who hearken to their Lord and establish regular Prayer, who (conduct) their affairs by mutual consultation..."*

Actually, the leadership at all levels should take decision through consultation.

For an ordinary Muslim, the Caliphate is too great an establishment. He can hardly do anything for the Highest Islamic Leadership / Caliph. However, he should have good wishes for him. And he should not answer the call of an opposing leadership.

Section 13 of Chapter 42 **[Verse 44-50]: Hearken before reaching the Point of Culmination**

For any whom Allah leaves astray, there is no protector thereafter. And thou will see the wrongdoers when in sight of the penalty say: "Is there any way (to) a return?"

And thou will see them brought forward to it in a humble frame of mind; because of disgrace, looking with a stealthy glance, and the Believers

will say, "Those are indeed in loss who have given to perdition their own-selves and those belonging to them on the Day of Judgment." Behold! Truly the Wrongdoers are in a lasting penalty! And no protectors have they to help them other than Allah.

And for any whom Allah leaves to stray, there is no way.

Hearken ye to your Lord before comes a Day, no averting for it from Allah, not for you any refuge that Day, and not for you any denial!

If then they run away, We have not sent thee as a guard over them; thy duty is but to convey.

And truly, when We give man a taste of a mercy from Ourselves, he does exult thereat; but when some ill happens to him on account of the deeds, which his hands have sent forth, truly then is man ungrateful!

To Allah belongs the dominion of the Skies and Lands. He creates what He wills. He bestows male or female (child) according to His Will, or He bestows both males and females (child), and He leaves barren whom He will; for He is full of Knowledge and Power.

Section 14 of Chapter 42 **[Verse 51-53]: Follow only the Quran**

It is not fitting for a man that Allah should speak to him except by revelation (wahyun), or from

behind a veil, or by the sending of a messenger to reveal with Allah's permission what Allah wills; for He is Most High, Most Wise.

And thus have We by Our Command sent revelation (ruhun) to thee; thou knew not what Revelation was, and what was Faith, but We have made it a Light wherewith We guide such of Our servants as We will. And verily, thou dost guide to the Straight Way, the Way of Allah, to Whom belongs whatever is in the Skies and whatever is on lands. Behold! To Allah reach all affairs!

Remarks

As the above verses say, Allah speaks to a man in three ways:

- By revelation (*wahi* sent to Prophets)
- From behind a veil (as in the case of Moses; Allah talked to him from behind a veil of fire)
- By sending a messenger (angel)

The wahi (revelation) is sent by Allah directly into the mind of a human. The religious teachings of Prophet Muhammad (pbuh) were wahi. This is mentioned in the following verse:

> “And he does not speak of his own desires; he speaks but revelation (*wahiun*)”.
>
> [Al Quran 53:3-4]

Many consider the books of Hadith, such as Bukhari, Muslim, Tirmidhi, etc., as wahi and books from Allah, and believe they must be followed.

But this chapter (Surah) suggests following only the Quran, as it states: *“…say: I believe in the Book, which Allah has sent down (Quran), and I am commanded to judge justly between you…”*

So, the condition of such revelations *(wahi)* is described below:

> “Never did We send (*wahi*) to an apostle or a prophet before thee, but, when he framed a desire, satan threw something into his desire: but God will abolishes anything that satan throws in, and God will establish His verses; for God is full of Knowledge and Wisdom:” [Al Quran 22:52]

But not every 'suggestion thrown in by Satan' is abolished by Allah, due to the reason mentioned in the next verse:

> “That He may make the suggestions thrown in by satan but a trial for those in whose hearts is a disease and who are hardened of heart: verily the Wrongdoers are in a schism far:”
>
> [Al Quran 22:53]

In this situation, what a person of knowledge should do is narrated in the next verse:

> “And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly to it; for verily God is the Guide of those who believe, to the Straight Way.” [Al Quran 22:54]

Thus, the Quran is the Truth beyond doubt, and we should follow only the Quran.

The Prophet (pbuh) forbade writing the Hadith, and this was also prohibited by the early Caliphs. The Hadiths were collected about a hundred years later. During this time, Satan had greater opportunities to corrupt the Hadiths by planting further suggestions in the minds of the narrators and collectors.

Only the Quran is the Truth beyond doubt, because it was not sent as wahi, but as ruh. The ruhs were brain-data from electromagnetic force fields, carrying the brain-data of the verses. The data was inserted by angels directly into the database *(dhikra)* of Prophet Muhammad's (pbuh) brain. The database *(dhikra)* was placed in the Prophet's brain in the Cave of Hira, when he said that he could not read and Gabriel embraced him. From the brain, the data of the verses would enter his mind whenever he intended. Therefore, there was no scope for distortion, as the verses were printed directly into the database of Prophet's (pbuh) brain, in proper order of the Quran, as written in the Lawh-Mahfuz.

> "…and We have sent down unto thee *dhikra* (data-base of the Quran given into his brain) that 'you may narrate' (*litubayyina*) to men what is sent for them; and that they may give thought (*yatafakkaruna*). [Al Quran 16:44]

The Prophet's (pbuh) duty was to narrate *(bayyina)* the verses to the followers for which he was given *dhikra,* and the duties of the followers were to give thought *(yatafakkaruna).* This is also mentioned in the following verse:

> “Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But, when We have promulgated it, follow thou its recital. Nay more, it is for Us to narrate it:
>
> [Al Quran 75:16-19]

The Prophet (pbuh) could not declare anything beyond the Quran as part of the religion. This is understood from the following verse:

> “And if the apostle were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart: [Al Quran 69:44-46]

The context of the chapter (Surah) addresses sectarian division (Firqa). Therefore, following the Hadiths is discouraged in the verses under discussion, as it leads to the division of Muslims into sects. A Muslim should be simply a Muslim and follow only the Quran as the Book of religion.

The Hadith can be read as a source of knowledge, but not as a source of religion. The Hadith, the Prophet's (pbuh) biography, the Holy Bible, early Islamic history, modern science, and so on, are all parts of *hikmah* that help in understanding the Quran.

Chapter 43 [Al Zukhruf THE GOLD ADORNMENTS]

Introduction

The Surah speaks about major Prophets: Abraham, Moses, and Jesus. It called the Arabs to abandon the footsteps of their ancestors and hold firmly to the truth.

Flowchart

Segment 1: Endeavor to bring the People in Truth

Section 1 [Verse 3-4]: Mother of the Book
Section 2 [Verse 5-22]: People following their Fathers' Footsteps
Section 3 [Verse 23-44]: But their Fathers also did not accept the Truth
Section 4 [Verse 45-56]: Their Fathers in Egypt were Rejected.
Section 5 [Verse 57-65]: A Prophet (Jesus) came with Extreme Signs

Segment 2: Reward and Punishment Justified

Section 6 [Verse 66-73]: Jannaat
Section 7 [Verse 74-77]: Endless Hell

Segment 3: Conclusion

Section 8 [Verse 78-83]: Leave them to Babble and Play
Section 9 [Verse 84-89]: Soon shall they Know

Tafsir of the Surah
Segment-1
Endeavor to bring the People in Truth

Section 1 of Chapter 43 **[Verse 2-4]: Mother of the Book**

Ha, Mim. By the Book that makes things clear, We have made it a Qur'an (Recitation) in Arabic that ye may be able to understand. And verily, it is in the Mother of the Book, in Our Presence, high, full of wisdom.

Remarks:

We know about a Pen and a Saving Disc (Lawh-Mahfuz) from the Quran and the Hadith. These are parts of a highly developed computer. I call it “Central Computer of the Universes” or “CCU” in short.

The above verses refer to another major part of the CCU, called the 'Mother of the Book.' The Mother of the Book can give birth

to a Book. So, it is a highly developed motherboard with various circuits and other components.

FIGURE 43.1: Motherboard of a Manmade Computer

The CCU is a vast system. Its disc (Lawh-Mahfuz) may be larger than the Earth, revolving in the Arsh. It keeps records of everything.

[The CCU is deliberately discussed in Section-9 of Chapter-6]

Section 2 of Chapter 43 **[Verse 5-22]: People following their Fathers' Footsteps**

Shall We then take away the Message from you and repel; for that ye are a people transgressing beyond bounds.

But, how many were the prophets We sent among the peoples of old? And never came there a prophet to them but they mocked him. So, We destroyed stronger in power than these and has passed example of the former.

If thou were to question them: Who created the Skies and Lands? They would be sure to reply: They were created by the Exalted in Power, Full of Knowledge.

Has made for you the land spread out and has made for you paths therein in order that ye may find guidance.

Remarks:

The continental plates have drifted apart, causing the land to spread out. The interactions at the plate boundaries have formed wide and high mountain ranges. These mountain ranges have paths that allow humans to settle in suitable places and move even from one continent to another, such as the Khyber Pass.

The modern roads built through the high mountain ranges primarily follow these naturally created paths. If the paths had not been created by God, it would have been nearly impossible for humans to construct roads through the hilly terrains.

Only the China-Myanmar Mountain Barrier does not have a natural crossing route. This is also by design of God. The history of mankind would have been different

if crossing in mass with heavy loads had been possible.

FIGURE 43.2: Black Line- China-Myanmar Mountain Barrier

However, in modern times, the barrier is crossed by roads and bridges built as part of the Chinese Belt and Road Initiative, without using natural paths at several points, through heavy engineering efforts and modern technologies.

That sends down rain from the sky in due measure, and We raise to life therewith a land that is dead—so will ye be raised.

That has created Pairs (DNA Double Helix) in all things and has made for you ships and cattle

on which ye ride. In order that ye may sit firm and square on their backs, and when so seated, ye may celebrate the favor of your Lord and say: "Glory to Him Who has subjected these to us, for we could never have accomplished this, and to our Lord surely must we turn back!"

Remarks:

A horse is made from flesh and bones, and a ship is made from wood. But both are created from 'Pairs' (double helix DNA molecules). Thus, the verses of the last paragraph say: *“That has created Pairs (DNA Double Helix) in all things and has made for you ships and cattle on which ye ride…”*

Chemically, the genomes of all living cells are the same, but they differ in information content—one creates a horse, another creates a tree.

The brain of a domestic animal is programmed through gene expression during its development in the mother’s womb. A donkey can carry loads, but a zebra cannot be trained to do the same: *“Glory to Him Who has subjected these to us, for we could never have accomplished this, and to our Lord surely must we turn back.”*

Yet they attribute to some of His servants a share with Him! Truly is man a blasphemous ingrate avowed!

What! Has He taken daughters out of what He himself creates, and granted to you sons for choice? When news is brought to one of them of what he sets up as a likeness to Most Gracious, his face darkens, and he is filled with inward grief! Is then one brought up among trinkets and unable to give a clear account in a dispute!

And they make into females angels who themselves serve God. Did they witness their creation? Their evidence will be recorded, and they will be called to account!

They say, "If it had been the will of Most Gracious, we should not have worshipped such!" Of that they have no knowledge! They do nothing but lie!

What! Have We given them a Book before this to which they are holding fast? Nay! They say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."

Section 3 of Chapter 43 **[Verse 23-44]: But their Fathers too did not accept the Truth**

Just in the same way, whenever We sent a Warner before thee to any people the wealthy ones among them said: "We found our fathers

following a certain religion, and we will certainly follow in their footsteps."

He said: "What! Even if I brought you better guidance than that which ye found your fathers following?"

They said: "For us, we deny that ye are sent."

So, We extracted retribution from them. Now see what was the end of those who rejected!

Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship—only Him Who made me; and He will certainly guide me." And he left it as a word to endure among those who came after him that they may turn back.

Yea, I gave enjoyment to these and their forefathers until came to them the Truth and a Messenger clear. But when the Truth came to them, they said: "This is sorcery, and we do reject it."

Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two cities?" Is it they who would portion out the mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world, and We raise some of them above others in ranks so that some may command work from others. But the mercy of thy Lord is better than that which they amass.

And were it not that men might become a one community, We would provide for everyone that blasphemes against Most Gracious silver

roofs for their houses and stair-ways on which to go up, and doors to their houses, and thrones on which they could recline, and also adornments of gold, but all these were nothing but conveniences of the present life. The hereafter in the sight of thy Lord is for the guards.

If anyone withdraws himself from remembrance of Most Gracious, We appoint for him a satan to be an intimate companion to him. Such really hinder them from the Path, but they think that they are being guided aright! At length, when comes to Us, he says: "Would that between me and thee were the distance of east and west!"

Ah! Satan is the companion when ye have done wrong; it will avail you nothing that Day—that ye shall be partners in punishment!

Can thou then make the deaf to hear, or give direction to the blind, or to such as in manifest error—even if We take thee away, We shall be sure to exact retribution from them. Or, We shall show thee that which We have promised them; for verily We shall prevail over them.

So, hold thou fast to the revelation sent down to thee; verily thou are on a Straight Way; it is indeed the message for thee and for thy people, and soon shall ye be brought to account.

Section 4 of Chapter 43 **[Verse 45-56]: Their Fathers in Egypt were Rejected.**

And question thou our messengers whom We sent before thee. Did We appoint any deities, other than (God) Most Gracious, to be worshipped? We did send Moses aforetime with Our Signs to Pharaoh and his Chiefs. He said, "I am a Messenger of the Lord of the universes."

But when he came to them with Our signs, behold they ridiculed them. We showed them sign after sign, each greater than its fellow, and We seized them with punishment in order that they might turn.

And they said, "O thou Sorcerer! Invoke thy Lord for us according to His covenant with thee, for we shall truly accept guidance." But when We removed the penalty from them, behold, they broke their word.

And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me—these streams flowing underneath my (town)? What! See ye not then! Am I not better than this who is a contemptible wretch and can scarcely express himself clearly? Then, why are not gold bracelets bestowed on him or come (not) with him angels accompanying him in procession?"

Thus, did he make fools of his people, and they obeyed him—truly were they a people

rebellious. When at length, they provoked Us, We exacted retribution from them, and We drowned them all, and We made them of the past and an example to later ages.

Section 5 of Chapter 43 **[Verse 57-65]: A Prophet came with Extreme Signs**

When the Son of Mary is held up as an example, behold, thy people raise a clamor thereat! And they say, "Are our gods best, or he?" This they set forth to thee only by way of disputation. Yea, they are a contentious people.

He was no more than a servant. We granted Our favor to him, and We made him an example to the Children of Israel. And if it were Our Will, We could make angels from among you succeeding each other on the earth.

And indeed, Jesus is knowledge of the Hour, so be not in doubt of it and follow Me; this is a Straight Path. Let not the satan hinder you; for he is to you an enemy avowed.

Remarks:

In above verses, two important aspects of Jesus are highlighted: he was an ‘Example to the Children of Israel’ and he is the ‘Knowledge of the Hour’.

1. Jesus, an example to the Children of Israel

The mother of Mary vowed that if she bore a child, she would dedicate him to God. The process of creating Jesus likely began at that time.

A human can be genetically designed to give birth to an angel, as the verses state: *“And if it were Our Will, We could make angels from among you succeeding each other on the earth.”*

Mary was married to Joseph at the age of twelve, but she conceived before the wedding ceremony. An angel informed Joseph about the conception.

According to the Christian account, one night Gabriel visited Mary and announced to her that she was to be the mother of the promised Messiah, conceiving him through the Holy Spirit. She accepted his divine will with perfect humility and responded, 'I am the handmaid of the Lord. Let it be done unto me according to your word."

According to the Quran she said:

> “She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so; God creates

what He wills; when He hath decreed a plan, He but says to it, "Be," and it is!"
[Al Quran 3:47]

Gabriel is not only a messenger; he is also an expert surgeon. Just before Prophet Muhammad (pbuh) embarked on the Miraj (Night Journey), Gabriel performed a procedure on his chest. He had also operated on Prophet Muhammad (pbuh) during his childhood.

According to God's instruction, Gabriel likely took a cell from Mary and used genetic engineering to modify it to produce Jesus Christ. He then implanted the cell into her womb. In this sense, Jesus could be considered a clone of Mary, though his genome was developed further. His body was designed to allow free access and interaction to the Holy Soul (Ruhul Quddus). It made Jesus a human of different species, but not a God, as the following verse indicate:

"The similitude of Jesus before God is as that of Adam; He created him from zygote (*turabin*) then said to him: "Be". And he was" [Al Quran 3.59]

The Holy Soul is a ruh (elementary soul) of God, extending from His nafs (composite

soul) and permeating His body in form. The Holy Soul is not Gabriel.

The Holy Soul (Ruhul Quddus) acted on the body of Jesus and aided Him in speaking in certain situations. Thus, the words of God were placed into the mouth of Jesus, and the Gospel came into being in this way.

The Gospel was not sent like the Book of Moses, as written tablets. It did not come like the Quran, where the verses were carried by Gabriel as brain-data (ruhs). The Gospel also did not come in visions, as with the Books of other Prophets (the Book of Revelation came as vision). Instead, the Gospel was conveyed through the Holy Soul and expressed through the mouth of Jesus.

> “Then will God say: “O Jesus the Son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the Holy Soul (Ruhul Quddus); you speak to the people in the cradle and in maturity…” [Al Quran 5:110]

> “O People of the Book! Commit no excesses in your religion, nor say of God aught but the truth. Christ Jesus, the son of Mary, was a Messenger of God, and His speech—he shined in Mary—and a Ruh (Holy Soul) in free

access. So, believe in God and His Messengers. Say not "Trinity", desist, it will be better for you; for God is One God...”

[Al Quran 4:171]

Jesus was human. He had a human body with nafs and ruh. Additionally, his body was suited to interact with the Ruhul Quddus (Holy Soul).

Allah has extended many of His force fields (ruhs / elementary souls) beyond His 'body in form.' He designed these extended elementary souls to act in fixed patterns and infused them into space (did istawa) to sustain and evolve creation. The gravitational force field is one such soul. The extended force fields make up His 'hands of nafs.' The entire universe is in the palm of His right hand (hand of nafs).

Note:

1. Allah has a form as well, and in that form, He has hands in form. He appears like a human.
2. Humans have discovered only four types of force fields. The force fields (ruhs) that form the nafs of Allah and His creatures have not yet been

discovered [The soul is deliberately discussed in Section-1 of Chapter-1 and in Section-10 of Chapter-6].

Similarly, the Holy Soul (Ruhul Quddus) is an extended force field (ruh/elementary soul) of Allah, but it is not designed to act in fixed patterns (which is why it is Holy). The soul is primarily meant for connecting with the intended humans. It aided Jesus in speaking on many occasions and also helped him perform miracles.

Thus, Jesus was an example of spirituality. He was a sign of Sufism. This is discussed in Section 6 of Chapter 18.

Note:

Angel Gabriel can also be called the Holy Soul when describing an act in which he was directly aided by the Holy Soul—where the Holy Soul was actually acting through Gabriel.

2. Jesus, the Knowledge of the Hour

In the above verses, Jesus is also referred to as the 'Knowledge of the Hour.' The Books of Jesus provide prophetic knowledge of the end times. His book, the Book of Revelation,

broadly discusses the following in regard to the end times:

- Revival of Roman Empire.
- Arrival of Hazrat Omar.
- Arrival of Imam Mahdi.
- Arrival of Anti-Christ
- Rise of a Beast from the Earth.
- Second Coming of Jesus Christ.
- Fall of the Daughter of Babylon.
- War with Gog and Magog.
- Establishment of the Kingdom of God (that runs according to the Laws of God).

I have discussed the end time events deliberately in Section-7 of Chapter-27.

Now, people are interested in his return, but after his return, their main concern will be Doomsday. And if someone were to ask Jesus about the Doomsday, the answer may come directly from God through his Ruhul Quddus.

> "…The words that I have spoken to you," Jesus said to his disciples, "do not come from me. The Father (Almighty God) Who remains in me, does his Own work." – John 14:10, Holy Bible.

[In the above verse, some people have inserted 'Father.' This is a corruption. Most likely, 'Rabb' was translated as 'Father,'

which goes against the concepts of the Torah and the Quran]

When Jesus came with clear signs, he said: "Now have I come to you with wisdom, and in order to make clear to you some of the (points) on which ye dispute. Therefore, guard for the sake of God and obey me; for God, He is my Lord and your Lord, so worship ye Him; this is a Straight Way."

But, sects from among themselves fell into disagreement—then woe to the wrongdoers from the penalty of a Grievous Day!

Segment 2
Reward and Punishment Justified

Section 6 of Chapter 43 **[Verse 66-73]: Jannaat**

Do they only wait for the Hour that it should come on them all of a sudden, while they perceive not? Friends on that day will be foes one to another, except the guards.

My devotees! No fear shall be on you that Day, nor shall ye grieve; those who have believed in Our Signs and bowed in Islam—enter ye the Jannaat, ye and your wives rejoicing.

To them will be passed round dishes and goblets of gold; there will be there all that the souls could desire, all that their eyes could delight in, and ye shall abide therein.

Such will be the Jannaat of which ye are made heirs for your deeds.

Ye shall have therein abundance of fruit from which ye shall have satisfaction.

Section 7 of Chapter 43 **[Verse 74-77]:**
Endless Hell

The sinners will be in the Punishment of Hell to dwell therein. Nowise will it be lightened for them, and in despair will they be there overwhelmed. Nowise shall We be unjust to them, but it is they who have been unjust themselves.

They will cry: "O Malik! Would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

Remarks:

Malik is the chief angel of hell. Prophet (pbuh) saw him during the Miraj (Night Journey).

We chose to become the vicegerents of God, and so, God has arranged tests on Earth to determine our final destinations.

The person who would pass in the test will be a vicegerent of God in the Jannaat (another universe / paradise), and the person who would fail in the test will be a vicegerent of God in the Samawaat (this universe / hell).

The Samawaat is filled with anti-matter and burning galaxies. Essentially, the Samawaat is the home of the jinn. The human who follow the satanic jinn will be vicegerents of God in the galaxies, which are objects of hell.

No angel will come to hell to beat the hell-dwellers with a stick or throw them into the pits of fire. The sinners will be punished due to the very nature of their abode. There will be fire everywhere and painful natural disasters. Their punishments will not be reduced, as the verses under discussion state: *“They will cry: "O Malik! Would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!””*

Segment 3
Conclusion

Section 8 of Chapter 43 **[Verse 78-83]: Leave them to Babble and Play**

Verily, We have brought the Truth to you, but most of you have a hatred for Truth.

What! Have they settled some plan? But it is We Who settle things.

Or, do they think that We hear not their secrets and their private counsels? Indeed, and Our messengers (angels) are beside them to record.

Say: "If Most Gracious had a son, I would be the first to worship." Glory to the Lord of the Skies and Lands, the Lord of the Arsh, from the things they attribute!

So, leave them to babble and play until they meet that Day of theirs, which they have been promised.

Section 9 of Chapter 43 **[Verse 84-89]: Soon shall they know**

It is He Who is God in the Sky and God on the Lands, and He is full of Wisdom and Knowledge. And blessed is He to Whom belongs the dominion of the Skies and Lands and all between them; with Him is the knowledge of the Hour, and to Him shall ye be brought back.

And those whom they invoke besides God have no power of intercession; only he who bears witness to the Truth, and they know.

If thou ask them, who created them; they will certainly say, God. How then are they deluded away?

Of the cry, "O my Lord! Truly these are people who will not believe!"?

So, turn away from them and say, "Peace!" But soon shall they know.

Chapter 44 [Al Dukhan THE SMOKE]

Introduction

The purpose of humans as the vicegerents of God, as well as the events beyond Doomsday are highlighted in this Surah. There are profound insights embedded in simple words.

Flowchart

Section 1 [Verse 1-7]: Revelation of the Quran
Section 2 [Verse 8-16]: The Land of Final Judgment
Section 3 [Verse 17-29]: Passion of the Universe for Humans
Section 4 [Verse 30-33]: Jews Chosen over the Worlds by Knowledge
Section 5 [Verse 34-37]: People of Tubba
Section 6 [Verse 38-50]: Satisfying the Universe (Samawaat)
Section 7 [Verse 51-57]: Life in Jannaat
Section 8 [Verse 58-59]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 44 **[Verse1-7]: Revelation of the Quran**

Ha, Mim. By the Book that makes things clear. We sent it down during a blessed night; for We wish to warn. In that is made distinct every affair of wisdom by command from Our presence. Indeed, We send as Mercy from thy Lord—for He hears and knows, the Lord of the Skies and Lands and all between them—if ye have an assured faith.

Section 2 of Chapter 44 **[Verse 8-16]: The Land of Final Judgment**

There is no god but He; it is He Who gives life and gives death, the Lord and Cherisher to you and your earliest ancestors, yet they play about in doubt.

Then watch thou for the Day that the sky will bring forth a kind of smoke, plainly visible, enveloping the mankind—this will be a penalty grievous: "Our Lord! Remove the Penalty from us, for we do really believe!"

How the message shall be for them seeing that a Messenger explaining things clearly have come to them, yet they turn away from him and say: "Tutored a man possessed!"

We shall indeed remove the penalty for a while; truly, ye will revert. One Day We shall seize you with a mighty onslaught; We will indeed exact retribution!

Remarks:

There are different opinions about the smoke mentioned in the above verses, but the verses clearly narrate the Day of Judgment. It speaks of a smoke that will envelop all of mankind (resurrected mankind): *"...a kind of smoke, plainly visible, enveloping the mankind..."*

On the Day of Judgment, the extremely contracted universe (Big Crunch) will unroll and move into the right hand (hand of nafs) of Allah, when matter will revive and mankind will be resurrected.

The matter of the Solar System, along with resurrected living creatures, will be ejected from the universe. At that time, the universe will be halted in the state of Thaqal (Heavy Mass). The ejected solar matter and the resurrected living creatures will form the Land of Judgment, situated at a safe distance in the Super Space.

The Sun and Jupiter contain a vast quantity of smoke. Therefore, the Land of Judgment, formed from solar matter, will be covered with smoke. This smoke will be removed to allow the Judgment to take place in a better environment.

After the Judgment, the sinners and the Land of Judgment will be thrown back into the universe (Thaqal), which will be unrolling violently at that time to revive the universe (Samawaat/Skies). Thus, the sinners will revert, as the verses say: *We shall indeed remove the penalty for a while; truly, ye will revert.*

[I have discussed the Final Judgment deliberately in Section-6 of Chapter-39]

Section 3 of Chapter 44 **[Verse 17-29]: Passion of the Universe for Humans**

We did before them try the people of Pharaoh. There came to them a messenger most honorable, saying: "Restore to me the servants of God. I am to you a messenger worthy of all trust. And be not arrogant as against God; for I come to you with authority manifest. For me, I have sought safety with my Lord and your Lord against your injuring me. If you believe me not, at least keep yourselves away from me."

Then he cried to his Lord: "These are indeed a people given to sin."

March forth with My servants by night, for ye are sure to be pursued. And leave the sea as a furrow, for they are a host to be drowned.

How many were the gardens and springs they left behind, and cornfields, and noble

buildings, and wealth wherein they had taken such delight—thus, and We made other people inherit—and neither sky nor land shed a tear over them, nor were they given a respite.

Remarks:

The last line of above verses is interesting, *"…neither sky nor land shed a tear over them…"*

Does the sky and the land shed tear for anyone? But, once it is said in the Quran, definitely it cries for some people.

The universe has evolved for humans. The Earth was formed from matter produced through a tough process. The stars had to explode to create the gold that women wear as ornaments (gold is produced during supernova explosions).

If the universe has undergone so much pain for humans, it should feel for them. In fact, Allah loves humans, so the creatures show affinity toward them. Even the mighty angels of the Arsh pray for the well-being of humans.

> "Those (angels) who carry the Arsh,
> and those around it exalt with praise of
> their Lord and believe in Him, and ask
> forgiveness for those who have

believed: "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of hell-fire." [Al Quran 40:7]

The force fields, energies, and matter are conscious, which can be understood from the following experiment:

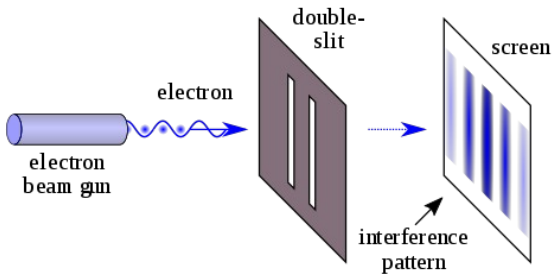


FIGURE 44.1: Wave-Particle Duality

"A laser beam illuminates a plate pierced by two parallel slits, and the light passing through the slits is observed on a screen behind the plate. The wave nature of light causes the light waves passing through the two slits to interfere, producing bright and dark bands on the screen—a result that would not be expected if light consisted of classical particles. However, the light is always found to be absorbed at the screen at

discrete points, as individual particles (not waves), the interference pattern appearing via the varying density of these particle hits on the screen. Furthermore, versions of the experiment that include detectors at the slits find that each detected photon passes through one slit (as would a classical particle), and not through both slits (as would a wave). However, such experiments demonstrate that particles do not form the interference pattern if one detects which slit they pass through. These results demonstrate the principle of wave-particle duality."

– Wikipedia, the Free Encyclopedia

The experiment shows that a subatomic particle moves as a wave. However, if it is observed, it behaves like a particle. This suggests that particles are conscious. Alternatively, it implies that the universe itself is conscious and attentive to living creatures.

So, it is not unlikely that the universe feels for those humans who are good to God. The universes are held in the hands (hands of nafs) of God and follow His will; every inert creation is devotedly obedient to Him. According to the Hadith, when Allah loves someone, everyone is made inclined toward him:

> Abu Hurairah reported: The Prophet said, "When Allah loves a slave, calls out Jibril and says: 'I love so-and-so; so love him'. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of Skies that Allah loves so-and-so; so love him; and the inhabitants of the Skies also love him and then make people on earth love him". [Bukhari and Muslim]

Thus, the feelings of the universe are related to the feelings of Allah. So, if Allah loves a human, the universe loves him. So, the above verses say: *"...and neither sky nor land shed a tear over them, nor were they given a respite."*

Section 4 of Chapter 44 **[Verse 30-33]: Jews Chosen over the Worlds by Knowledge**

We did deliver aforetime the Children of Israel from humiliating punishment inflicted by Pharaoh, for he was arrogant among inordinate transgressors.

And We certainly chose them by knowledge over the worlds and granted them verses in which there was a manifest trial.

Remarks:

The above verses say that the Jews were chosen *"by knowledge over the worlds".* This means that they will lead the worlds through knowledge. It has now been proven.

To reach the top, one must undergo trials. Therefore, they were granted verses that contained manifest trials, as the verses say: *"... and granted them verses in which there was a manifest trial".* The verses were difficult to follow. Did they qualify?

If we look into their history, it does not appear that all of them qualified. Many of them began to worship the cow and a deity called Baal. They opposed Jesus and Muhammad (pbuh), and as a result, they were exiled and punished.

However, the righteous ones have qualified. Their blessings are still visible. Many of them are men of knowledge, great scientists, kings, and prominent businessmen. Some have played key roles in the vital moments of human history.

They were evicted from the kingdoms of Israel and Judah, but ended up in the great cities, which were better places to live. Allah punishes them by one hand and bestows blessings on them by another hand. The blessings are far greater.

Hitler killed them, but within years, they were given with the knowledge to create the atomic bomb, which could have wiped out Berlin. However, Truman was not a man to use it against the Germans.

Although the first atomic bomb was developed in the USA, the father of the bomb, Oppenheimer, was a Jewish man. The bomb was based on the theory of Einstein, who was another Jew.

Many Jews have embraced Islam. Afghan Pashtuns are believed to be descendants of the Lost Tribes of Israel. The Holy Bible identifies Afghan territories as the place of their deportation.

> "In the ninth year of Hoshea, the king of Assyria captured Samaria, exiled the Israelites to Asshur and made them settle in Halah, at the banks of Habor, the river of Gozan as well as in the cities of the Medes." – 2 Kings 17.6, Holy Bible

> "The king of Assyria deported the Israelites to Assyria and settled them in Halah, on the Habor, the river of Gozan, and in the cities of the Medes." – 2 Kings 18.1, Holy Bible

"So the God of Israel brought against them the anger of Pul, king of Assyria, and of Tiglath-pileser, king of Assyria, who deported the tribes of Reuben, Gad and the half tribe of Manasseh. They were taken off to Halah near Habor and the river Gozan. They are still there today."

– 1 Chronicles 5.26 Holy Bible

In above verses, "Halah" is present day Heart. River "Gozan" is River Gozni. "Habor" is Peshwar (Pesh-Habor). All are Afghan Pashtun Territories.

Names of their tribes are similar to the names of Lost Tribes.

Jewish Tribes		**Afghan Tribes**
Reuven	–	Rabbani
Shimon	–	Shinwari
Levi	–	Liwani
Naftali	–	Daffani
Gad	–	Ghagi
Ashor	–	Ashuri
Ephraim	–	Afridi
Children of Yossef	–	Yusuf Sai

They have prevailed over USSR and USA.

Therefore, Allah was not wrong in choosing them as the “People over the Worlds”.

Section 5 of Chapter 44 **[Verse 34-37]: People of Tubba**

As to these, surely they say, “There is nothing beyond our first death, and we shall not be raised again. Then bring our forefathers if what ye say is true!”

What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

Remarks:

Tubba was the title of the kings of Sheba, just as Pharaoh was the title of the Egyptian kings.

Modern archaeological studies and ancient writings suggest that Sheba (Saba) was a kingdom in southern Arabia, with its power extending as far as Aqaba and northern Ethiopia. The ruling dynasty of Sheba considered themselves the descendants of El-Maqah, the sun god. A statue of El-Maqah has also been discovered in an ancient temple in northern Ethiopia.

The dynasty existed from 1200 BCE to 275 CE, with their capital at Marib. Bilqis was a Queen of Sheba, a Tubba.

FIGURE 44.2: Ruins of Marib, Yemen

Section 6 of Chapter 44 **[Verse 38-50]: Satisfying the Universe (Samawaat)**

We created not the Skies and Lands and all between them merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the Day of sorting out is the time appointed for all of them.

The Day when no protector can avail his client in aught and no help can they receive, except such as receive God's mercy; for He is Exalted in Might, Most Merciful.

Remarks:

The above verses present two points: 1) 'The Skies and the Lands (Universe) are created for a just end,' and 2) 'The Day of Sorting Out is the appointed time for them.' How do these two points relate?

Similar verse is there in another chapter as well:

> “Allah created the Skies and Lands (Universe) for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.” [Al Quran 54: 22]

Allah has created this vast universe with billions of galaxies. Is it to recompense every soul?

There are over 170 billion large galaxies in the visible universe. Many humans will be left in these galaxies as forgotten vicegerents of God.

The galaxies are full of fire and hazards, but the universe is more important than humans:

> “Assuredly the creation of the Skies and Lands (this universe) is a greater

than the creation of men. Yet most men understand not”

[Al Quran 40:57]

“Behold in the creation of the Skies and Lands, and the alternation of night and day. There are indeed signs for men of understanding. Men who celebrate the praises of Allah standing, sitting and lying on their sides and contemplate the creation in the Skies and Lands, “Our Lord, not for naught hast Thou created this! Glory to Thee! Give us salvation from the penalty of the fire. Our Lord any whom thou dost admit to the fire, truly Thou cover with shame, and never will wrong doers find any helpers”!” [Al Quran 3:190-792]

Verily, the tree of Zaqqum will be the food of the Sinful. Like molten brass, it will boil in their insides.

Like the boiling of scalding water seize ye him and drag him into the midst of the blazing fire! Then pour over his head the penalty of boiling water.

Taste thou! Truly were thou mighty, full of honor! Truly, this is what ye used to doubt!"

Remarks:

A human will live on a planet in their galaxy, where a type of tree called 'Zaqqum' will provide their food. Allah is the Creator through both direct and evolutionary processes. Therefore, one may hope for various species of Zaqqum evolved over the eons of time from lower to higher forms.

There will be bodies of water on the planet where the hell-dweller will reside. The water will boil due to the proximity of *Mawbiqan* (the crucible / accretion disc). The boiling water will erupt and surge through the land, inundating the person's habitat. This will be natural, as the command of Allah has already been given. Matter is devotedly obedient to Allah: *"Like the boiling of scalding water seize ye him and drag him into the midst of the blazing fire! Then pour over his head the penalty of boiling water."*

Section 7 of Chapter 44 **[Verse 51-57]: Life in Jannaat**

As to the Guards, in a position of Security amid Jannaat and springs, dressed in fine silk and in rich brocade; they will face each other. Moreover, We shall join them to Companions with beautiful, big and lustrous eyes.

There can they call for every kind of fruit in peace and security. Nor will they there taste death, except the first death. And He will protect them from the penalty of the blazing fire as a bounty from thy Lord! That will be the supreme achievement!

Section 8 of Chapter 44 **[Verse 58-59]: Conclusion**

Verily, We have made this easy in thy tongue in order that they may give heed. So, wait thou and watch; for they are waiting.

Chapter 45 [Al Jathiyah THE KNEELING DOWN]

Introduction

The Surah calls people to understand the signs of God. It states the position of humans in the universes.

Flowchart

Section 1 [Verse 1-2]: Sign of Lawh-Mahfuz
Section 2 [Verse 3-11]: Signs of God
Section 3 [Verse 12-15]: Things subjected to Humans
Section 4 [Verse 16-22]: People above the Nations
Section 5 [Verse 23-35]: People that will be Forgotten
Section 6 [Verse 36-37]: So, Wait

Tafsir of the Surah

Section 1 of Chapter 45 **[Verse 1-2]: Sign of Lawh-Mahfuz**

Ha, Mim. The revelation of the book is from God, the Exalted in Power, Full of Wisdom.

Section 2 of Chapter 45 **[Verse 3-11]: Signs of God**

Verily, in the Skies and Lands are signs for those who believe. And in the creation of yourselves and the fact that animals are scattered are signs for those of assured Faith.

Remarks:

There are many signs of God in the universe, but the sign of life is perplexing. It suggests a process of evolution that could culminate in the emergence of humans. Here, one requires assured faith, as the verses indicate, *"And in the creation of yourselves and the fact that animals are scattered are signs for those of assured Faith"*.

The verse also suggests that, although modern biological evolution links humans with other life forms, there are signs for those of assured faith that affirm humans as a unique and standalone creation.

In Section-12 of Chapter-24, we discussed that the Quran supports the theory of biological evolution, except in the case of humans. The Quran states that Allah created

Adam and Eve separately, but with the same pairs (double helix DNA molecules).

> “Glory to God Who created all things that the earth produces as well as their own kind and things of which they have no knowledge from pairs (double helix DNA molecules)”
>
> [Al Quran 36:36]

All single-celled and multi-celled animals and plants are created from double helix DNA molecules. In the Quran, the 'double helix DNA molecule' is called 'pair'. The verses about the ‘pair’ are deliberately discussed in Section-3 of Chapter-31.

Humans were created from the same pairs (double helix DNA molecules), but separately. The Quran highlights three fundamental differences in human beings, indicating that they were not evolved through evolutionary process. These differences are:

1. Capability to Learn after Birth
2. Capability of Precision Grip
3. Capability to Speak

1. Capability to Learn after Birth

Humans were created from the same pairs (double helix DNA molecules), but separately. The Quran highlights three fundamental differences in human beings, indicating that they were not evolved through evolutionary process. These differences are.

> “And He taught Adam all of their names; then He placed them before the angels and said, “Tell me the name of these if ye are right”. They said, “Glory to thee; of knowledge we have none, save what Thou has taught us; in truth, it is Thou Who art perfect in knowledge and wisdom.” He said, “O Adam! Tell them their names” when he had told them. Allah said, “Did I not tell you that I know the secrets of ‘Skies and Lands’ and I know what ye reveal and what ye conceal?”
>
> [Al Quran 2:31-33]

Humans have the ability to learn after birth, whereas other animals, evolved through evolution, cannot learn in the same way after birth.

Similarly, other animals cannot learn in the same way. They are born with the knowledge they need. Scientists have discovered that a polar migratory bird,

hatched in an incubator and raised separately, can still fly to the polar region to join the flock it belongs to. How do they manage to do this?

When these creatures develop in the eggs, their genetic codes program their brains with all the knowledge they need; their bodies are designed to perform the tasks they must carry out.

A bird is hatched with a programmed brain. It does not need to attend school to learn how to fly; it instinctively knows how to fly from birth. Some birds can even migrate from Siberia to Australia, navigating without losing direction, day or night.

However, this programming creates a limitation: they cannot learn anything new. A monkey will never choose to walk on two legs to become a gentleman, because it can never learn what a gentleman is?

Here, the human brain differs. While growing in the mother's womb, at a certain stage, the brain refuses to learn from the genes. As a result, at birth, a human baby knows nothing—he doesn't even know how to walk or sit. A human baby starts learning only after birth, and this process of learning continues throughout life. This is why humans have advanced so much; they have reached the Moon, while chimpanzees are still in the forest.

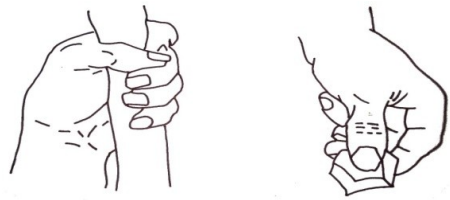
It is worth mentioning that some animals can learn to obey a few commands, and some birds can learn to say a few words. However, their learning is different from that of humans. Allah has allowed animals to be trained to follow certain commands, as the following verse says:

> “They ask thee what is lawful to them (as food). Say: lawful unto you are things good and pure, and what ye have taught your trained hunting animals in the manner directed to you by God; eat what they catch for you, but pronounce the name of God over it, and fear God; for God is swift in taking account.” [Al Quran 5:4]

Precision Grip

Adam's hands were designed for a precision grip.

The way we hold a pen to write is called a precision grip, while the way we hold a rope to climb is called a power grip.



Power Grip Precision Grip

FIGURE 45.1: Grips

Human hands are designed for precision grip.

> "…let not the scribe refuse to write, as Allah has taught him, so let him write…" [Al Quran 2:282]

Therefore, humans can record acquired knowledge for future generations.

The hands of monkeys and apes are not designed for precision grip.

Capability to Speak

Adam had the ability to speak. His face was designed to be lighter and suitable for speech. Countless nerves connecting the face, tongue, throat, and chest to the brain coordinate the actions required for talking.

The descendants of Adam have fully developed language.

> “He has created man. He has taught him to talk”
>
> [Al Quran 55: 3-4]

Unlike apes, a large part of the human brain is dedicated to controlling the mouth and hands. If the sizes of our body parts reflected the corresponding amounts of brain tissue, we would look like the picture below.

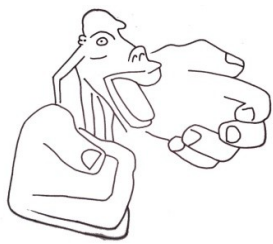


FIGURE 45.2: Human in Nerve Ratio

The missing links in the aforementioned aspects show that a human being is a standalone creature.

And in the alternation of night and day, and the fact that God sends down sustenance from the sky and revives therewith the earth after its

death, and in the change of the winds are signs for those that are wise.

Remarks:

The above verses acquaint Allah by four signs:

- Rotation of the Earth, which is said as, *"alternation of Night and Day"*
- Rain
- Growth of Plants
- Change of Winds

All of the above happen naturally, but the verses describe them as signs of Allah. Actually, many of the natural laws are acts of Allah. Allah knew that, in time, we would come to understand gravity, so the acts of gravity are extensively referred to in the Quran as the acts of Allah:

> "Do they not look at the birds held poised in the midst of the sky? Nothing holds them but Allah; verily in this are signs for those who believe"
>
> [Al Quran 16:79]

> "Do they not observe the birds above them, spreading and folding? None holds them except Most Gracious:

Truly it is He that watches over all things." [Al Quran 67:19]

"He covers the night with the day seeking it rapidly, and the sun and the moon and the stars controlled by His deed" [Al Quran 7:54]

"It is He Who gives life and death, and to Him is the alternation of night and day (rotation of the earth); will ye not then understand?"

[Al Quran 23:80]

"It is God Who alternates the night and the day (rotates the earth); verily in these things is an instructive example for those who have vision!"

[Al Quran 24:44]

So, the gravitational force is a force of Allah. He holds the birds by gravitational force so that they do not become weightless and off-balanced while flying. He moves the stars and the planets. A force field (gravitational force) in a living being (Allah) should be considered as a soul.

A force field and an elementary soul (ruh) are essentially the same thing. Therefore, the

gravitational force field can be understood as an elementary soul (ruh) of Allah.

A combination of two or more elementary souls, working together to sustain a system, such as an atom, is called a nafs (composite soul).

To understand Allah in more detail, we may compare Him to a human. The nafs (composite soul) of a human is a combination of unknown force fields (elementary souls / ruhs) that have not yet been discovered. Similarly, the nafs (composite soul) of Allah is a combination of both known and unknown force fields (elementary souls / ruhs).

Allah, in form, resembles a human. He has eyes, ears, a face, hands, legs, etc. His nafs permeates His 'body in form.' 'He in form' resides on the Arsh. He sits on the Kursi (Throne). The Kursi is in the Arsh but extends into the universes as well.

The nafs of Allah is immensely powerful, yet it can remain within His 'body in form', because the force field is not dependent on space.

According to the Quran, the universes are created from a vast composite soul (nafs) known as Nafsin-Wahidatin (a nafs single). Allah provided (breathed out) the Nafsin-Wahidatin from His own nafs, permeating His 'body in form.' From a scientific perspective, the Nafsin-Wahidatin can be

described as GUT Force+ (Grand Unified Theory Force+). As a result, our imaginations remain confined to the products of the Nafsin-Wahidatin, such as forces, energies, and matter. Therefore, it is impossible to imagine what might exist within His body in form?

Allah has extended several force fields (elementary souls / ruhs) of His nafs beyond His 'body in form'. The extended force fields in combination make the 'hands of His nafs'. Each of the hands comprises more than a dozen force fields, extended from His nafs, permeating His body in form.

So, His 'body in form' has 'hands in form' as well as 'hands of nafs'.

He has extended the 'right hand of His nafs' into this universe. The whole universe is in the palm of this hand. He has extended the 'left of His nafs' into the Arsh. He has infused the 'hands of nafs' to sustain and evolve the creations. The force fields (elementary souls / ruhs) of these hands are designed to act in fixed patterns. Thus, we perceive their effects and actions as fixed natural laws, such as the laws of gravity.

Allah has extended several force fields of His nafs through His 'face in form'. These force fields manifest as His 'face of nafs'. He sees and hears everything.

> “And for God the East and the West, so wherever you turn, there is the Face of God; indeed Allah is All-Encompassing, All-Knowing.”
>
> [Al Quran 2:115]

> “That is because God merges night into day and He merges day into night (rotates the earth), and verily it is God Who hears and sees.”
>
> [Al Quran 22:61]

A few more forces, comprising His hands of nafs, are discussed below:

According to the Quran, Allah is the light of the Skies and Lands (universe). This light, permeating the entire universe, is held in one or more of the forces of His hands (hands of nafs). Alternatively, the light itself may be a force of His hands. His light is not exposed in our dimension. It is likely that we perceive this light as Vacuum Energy.

The Dark Energy that expands the universe may be a force of the hand of His nafs.

The Quantum Fields, permeating the universe and sustaining the fundamental subatomic particles, are forces of His hands of nafs.

The CERN Hadron Collider has discovered a field that covers the entire universe. The

collider crashes protons at nearly the speed of light to create tiny particles. It has identified a fundamental particle called the Higgs Boson. These particles are like ripples on a lake. Although the ripples are short-lived, they reveal the existence of the lake, even when it appears still. The lake can be compared to a field.

It is an invisible energy field that exists everywhere in the universe. As particles pass through the field, they are endowed with the property of mass. The particle does not absorb anything from the field; rather, the mass is imparted as the particle moves through it. Thus, the creations remain separate.

The basic creations are atoms and nafses of living creatures. The creations are derived from the Nafsin-Wahidatin, and the fields are comprised of the forces of His hands (hands of nafs). Thus, the creations remain separate.

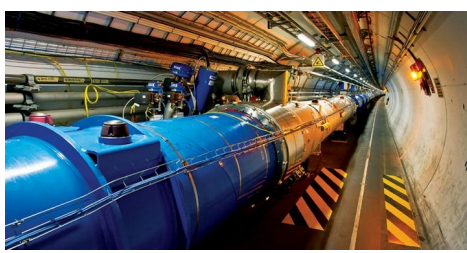


FIGURE 45.3: CERN Hadron Collider

The subatomic particles, atoms, and larger objects are designed to follow specific laws. They were created on the Day of Law and set on fixed paths and timelines to reach their goals. None can deviate from this design. Thus, He is the Creator, Designer, Sustainer, and Evolver of the universes.

The nature we see around us, such as the rotation of the Earth, the rain, the growth of plants, and the changing of winds, is inspired by this design, sustained by Him. He is the Time itself:

> "On the authority of Abu Hurayrah, who said that the Messenger of Allah said, Allah says, "Children of Adam inveigh against Time; I am Time; I change the day and night"
> [Hadith-e-Qudsi, Bukhari, Muslim]

Allah monitors the living creatures through angels, governed by a cybernetic system. The system guides them according to their predetermined fates. This system is deliberately discussed in Section-9 of Chapter-6.

Such are the signs of God, which We rehearse to thee in truth; then in what

exposition will they believe after God and His signs?

Woe to each sinful dealer in falsehoods; he hears the verses of God rehearsed to him, yet is obstinate and lofty, as if he had not heard them —then announce to him a penalty grievous!

And when he learns something of Our signs, he takes them in jest; for such there will be a humiliating penalty. In front of them is hell, and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides God; for them is a tremendous penalty.

This is guidance, and for those who reject the signs of their Lord is a grievous penalty of abomination.

Section 3 of Chapter 45 **[Verse 12-15]: Things subjected to Humans**

It is God Who has subjected the sea to you that ships may sail through it by His command that ye may seek of His bounty and that ye may be grateful.

And He has subjected to you as from Him all that is in the Skies and Lands. Behold, in that are signs indeed for those who reflect.

Tell those who believe to forgive those who do not look forward to the days of God. It is for Him to recompense each people according to

what they have earned. Whoever does a good deed, it is for himself; and whoever does evil, it is against the self. Then to your Lord you will be returned.

Remarks:

Everything in this universe is subject to humans, as the verses say: *And He has subjected to you as from Him all that is in the Skies and Lands (universe).*

Therefore, one may do whatever one desires—enjoying freedom. The universe (Samawaat) has already been given.

But Jannaat has not yet been given. It will be granted to those whom Allah favors. Thus, the verses say: *Tell those who believe to forgive those who do not look forward to the days of God.*

Section 4 of Chapter 45 **[Verse16-22]: People above the Nations**

We did aforetime grant to the Children of Israel the book, the power of command, and prophethood. We gave them for sustenance things good and pure, and We favored them above the nations.

And We granted them clear proof of the matters; it was only after knowledge had been granted to them that they fell into schisms through insolent envy among themselves. Verily, thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

Then We put thee on the way of religion, so follow thou that. And follow not the desires of those who know not; they will be of no use to thee in the sight of God. It is only wrongdoers, protectors one to another, but God is the Protector of the Guards. These are clear evidences to men, and a guidance and mercy to those of assured Faith.

What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds; that equal will be their life and their death? Ill is the judgment that they make. God created the Skies and Lands for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged.

Remarks:

The verses put the Chosen People (Jews) and the Muslims on the same footing; it is Faith and deeds that will make difference. Muslims

are given the Final Prophet (pbuh) and a complete Book.

The universe (skies and lands) has been created for just ends, as the above verses say: *"God created the Skies and Lands (universe) for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged."*

Every human will receive recompense according to what they have earned. Some will receive good galaxies, while others will receive violent galaxies—none shall be wronged.

But the believers who do righteous deeds will be transferred to Jannaat, which is a different universe altogether.

Section 5 of Chapter 45 **[Verse 23-35]: People that will be Forgotten**

Then see thou such a one as takes as his god his own vain desire? God has left him astray due to his knowledge, and sealed his hearing and his heart, and put a veil on his sight. Who then will guide him after God? Will ye not then receive admonition?

And they say: "What is there but our life in this world? We shall die, and we live, and nothing but time can destroy us." But of that they have no knowledge; they merely

conjecture. And when Our clear verses are rehearsed to them their argument is nothing but this: they say, "Bring our forefathers, if what ye say is true!"

Say: "It is God Who gives you life, then gives you death, then He will gather you together for the Day of Judgment about which there is no doubt." But most men do not understand.

To God belongs the dominion of the Skies and Lands, and the Day that the Hour of Judgment is established—that Day the dealers in falsehood will perish! And thou will see every sect bowing the knee. Every sect will be called to its record: This Day shall ye be recompensed for all that ye did! This Our record speaks about you with truth; for We were wont to put on record all that ye did.

Then, as to those who believed and did righteous deeds, their Lord will admit them to His mercy; that will be the achievement for all to see.

But as to those who rejected: Were not Our verses recited to you? But ye were arrogant, and were a people given to sin! And when it was said that the promise of God was true, and that the Hour, there was no doubt about it, ye used to say: “We know not what the Hour is; we only think it is an idea, and we have no firm assurance.”

Then will appear to them the evil of what they did, and envelop them what they used at it to make fun of!

It will also be said: "This Day We will forget you, as ye forgot the meeting of this Day of yours! And your abode is the fire, and no helpers have ye! This, because ye used to take the verses of God in jest, and the life of the world deceived you." That Day, therefore, they shall not be removed from it, nor shall they be received into grace.

Remarks:

The sinners will be forgotten after they will be scattered in the galaxies of this universe: *This Day We will forget you as ye forgot the meeting of this Day of yours! And your abode is the fire, and no helpers have ye! This, because ye used to take the verses of God in jest, and the life of the world deceived you.*

Allah has created humans as His vicegerents. Therefore, they will be forgotten vicegerents of God in the galaxies of this universe (Samawaat). Thus, they will enjoy freedom forever. However, they will experience pain due to the very nature of their abode.

Section 6 of Chapter 45 **[Verse 36-37]: So, Wait**

Then Praise be to God, Lord of the Skies and Lands, Lord and Cherisher of all the universes! To Him be glory throughout the Skies and Lands, and He is Exalted in Power, Full of Wisdom!

Chapter 46 [Al Ahqaf WINDING SAND-TRACTS]

Introduction

The Surah highlights the Quran as a book that conforms to the book of Moses. It assists parents in guiding their children to the truth.

Flowchart

Section 1 [Verse 1-2]: Sign of Lawh-Mahfuz
Section 2 [Verse 3-6]: Deities
Section 3 [Verse 7-14]: Is the Quran forged from Holy Bible?
Section 4 [Verse 15-20]: Kindness to Parents
Section 5 [Verse 21-28]: Ad'
Section 6 [Verse 29-32]: A Company of Jinns
Section 7 [Verse 33-35]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 46 **[Verse 1-2]: Sign of Lawh-Mahfuz**

Ha, Mim. The revelation of the book is from God, the Exalted in Power, Full of Wisdom.

Section 2 of Chapter 46 **[Verse 3-6]: Deities**

We created not the Skies and Lands and all between them but for just ends and for a term appointed, but those who reject Faith turn away from that whereof they are warned.

Say: Do ye see what it is ye invoke besides God? Show me what it is they have created in the Lands, or have they a share in the Skies? Bring me a book before this or any remnant of knowledge, if ye are telling the truth!

And who is more astray than one who invokes besides God such as will not answer him to the Day of Judgment, and who are unconscious of their call. And when mankind is gathered together, they will be hostile to them and reject their worship!

Section 3 of Chapter 46 **[Verse 7-14]: Is the Quran forged from Holy Bible?**

When Our clear verses are rehearsed to them, the Unbelievers say of the truth when it comes to them, "This is evident sorcery!"

Or do they say: "He has forged it?"

Say: “If I have forged it, still you have no power to support me against God. He knows best of that whereof ye talk! Enough is He for a witness between you and me! And He is Oft-Forgiving, Most Merciful.

Say: “I am no bringer of new-fangled doctrine among the Messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear.”

Say: “See ye? If it be from God and ye reject it, and a witness from among the Children of Israel (Abdullah ibn Salam) testifies to its similarity and has believed, while ye are arrogant; truly, God guides not a people unjust.”

The Unbelievers say of those who believe, "If it was a good thing, would not (Jews) have gone to it first before us!" And seeing that they guide not themselves thereby, they will say, "This is an old falsehood!"

And before this, was the book of Moses as a guide and a mercy. And this book confirms in the Arabic tongue to admonish the unjust and as glad tidings to those who do right.

Verily, those who say, "Our Lord is God" and remain firm, on them shall be no fear, nor shall they grieve. Such shall be companions of the Jannaat dwelling therein—a recompense for their deeds.

Remarks:

The Prophet (pbuh) did not bring a new doctrine; it is the same old religion. It conforms to the book of Moses. The

similarities indicate that the Quran is a book from the same source.

Science has advanced, and the scientific signs embedded in the Quran prove it to be a message from the true Creator.

Section 4 of Chapter 46 **[Verse 15-20]: Kindness to Parents**

We have enjoined on man kindness to his parents; in pain did his mother bear him, and in pain did she give him birth. The carrying of it to his weaning is thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favor, which Thou have bestowed upon me and upon both my parents, and that I may work righteousness such as Thou may approve, and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow in Islam." Such are they from whom We shall accept the best of their deeds and pass by their ill deeds—among the companions of the Jannaat—a promise of truth, which was made to them.

But who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me?" And they two (parents) seek God's aid: “Woe to thee! Have faith—for the promise

of God is true." But he says, "This is nothing but tales of the ancients!" Such are they against whom is proved the sentence among the previous generations of jinns and men that have passed away; for they will be lost.

And to all are degrees according to the deeds which they (have done) and in order that may recompense their deeds and no injustice be done to them.

And on the Day that the Unbelievers will be placed before the fire: "Ye received your good things in the life of the world, and ye took your pleasure out of them, but today shall ye be recompensed with a penalty of humiliation; for that ye were arrogant on earth without just cause, and that ye transgressed."

Section 5 of Chapter 46 **[Verse 21-28]: Ad**

Mention one of Ads' brethren. Behold, he warned his people in the Al-Ahqaf and there have been Warners before him and after him: "Worship ye none other than God; truly I fear for you the penalty of a mighty day."

They said: "Has thou come in order to turn us aside from our gods? Then bring upon us with which thou do threaten us, if thou are telling the truth?"

He said: "The knowledge is only with God; I proclaim to you the mission, on which I have

been sent; but I see that ye are a people in ignorance!”

Then, when they saw a cloud traversing the sky coming to meet their valleys, they said, "This cloud will give us rain!" Nay, it is it ye were asking to be hastened—a wind wherein is a grievous penalty! Everything will it destroy by the command of its Lord! Then by the morning they—nothing was to be seen but their houses! Thus, do We recompense those given to sin!

And We had firmly established them in power, which We have not given to you, and We had endowed them with hearing, seeing, mind, and intellect; but of no profit to them were their hearing, sight, and mind, and intellect when they went on rejecting the signs of God, and they were encircled by that which they used to mock at!

We destroyed aforetime populations round about you, and We have shown the signs in various ways that they may turn.

Why then was no help forthcoming to them from those whom they worshipped as gods besides God, as a means of access? Nay, they left them in the lurch; but that was their falsehood and their invention.

Section 6 of Chapter 46 **[Verse 29-32]: A Company of Jinns**

Behold, We turned towards thee a company of jinns listening to the Qur'an. When they stood in the presence thereof, they said, "Listen in silence!" When it was finished, they returned to their people to warn.

They said, "O our people! We have heard a book, revealed after Moses, confirming what came before it; it guides to the Truth and to a Straight Path. O our people, hearken to the one who invites to God and believe in him; He will forgive you your faults and deliver you from a penalty grievous."

If any does not hearken to the one who invites to God, he cannot frustrate on earth and no protectors can he have besides God; such men are in manifest error.

Section 7 of Chapter 46 **[Verse 33-35]: Conclusion**

See they not that God Who created the Skies and Lands and never wearied with their creation is able to give life to the dead? Yea, verily He has power over all things.

And on the Day that the Unbelievers will be placed before the fire, "Is this not the truth?" They will say, "Yea, by our Lord!" Then taste ye the penalty; for that ye were wont to deny!

Therefore, patiently persevere, as did messengers of inflexible purpose, and be in no

haste about it. On the Day, they see that which they are promised—as if they had not tarried more than an hour in a single day.

Proclaim the Message, but shall any be destroyed except those who transgress?

Chapter 47 [Muhammad]

Introduction

The Surah instructs Muslims to obey the commands of Prophet Muhammad (pbuh) in the course of striving for Islam. It addresses some shortcomings that cause confusion among people in following these commands.

Flowchart

Section 1 [Verse 1-15]: Smite at the Necks
Section 2 [Verse 16-32]: People that create Confusion
Section 3 [Verse 33-35]: Obey God and Obey Messenger
Section 4 [Verse 36-38]: Spend for Jihad

Tafsir of the Surah

Section 1 of Chapter 47 **[Verse1-15]: Smite at the Necks**

Those who reject God and hinder from the Path of God, their deeds will God render astray. But those who believe and work deeds of righteousness and believe in what has been sent down to Muhammad, for it is the Truth from

their Lord, He will remove from them their ills and improve their condition.

This because those who reject God follow vanities, while those who believe follow the Truth from their Lord. Thus, does God set forth for men their comparison.

Therefore, when ye meet the Unbelievers smite at their necks. At length, when ye have thoroughly subdued them, bind a bond firmly; thereafter either generosity or ransom, until the war lays down its burdens. Thus, and if it had been God's will, He could certainly have exacted retribution from them, but in order to test you, some with others, and those who are slain in the way of God—He will never let their deeds be lost. Soon will He guide them and improve their condition and admit them to the Jannaat, which He has announced for them.

Remarks:

Many, due to their vanity and arrogance, may remain in paganism even after understanding the truth. They take false pride in their nations, histories, cultures, castes, societies, strengths, and wealth. Their false pride and arrogance do not fade unless they are defeated and humbled.

O ye who believe! If ye will aid God, He will aid you and plant your feet firmly. But those who reject, for them is destruction, and will render their deeds astray. That is because they hate the revelation of God, so He has made their deeds fruitless.

Do they not travel through the earth and see what the end of those before them was? God brought utter destruction on them, and similar to those who reject God. That is because, God is the protector of those who believe, but those who reject God have no protector.

Verily, God will admit those who believe and do righteous deeds to Jannaat, beneath which rivers flow, while those who reject God will enjoy and eat as cattle eat and the fire will be their abode. And how many cities with more power than thy city, which has driven thee out, have We destroyed! And there was none to aid them!

Is then one who is on clear evidence from his Lord no better than one to whom the evil of his conduct seems pleasing and such as follow their own lusts—a parable of the Jannaat, which the Guards are promised, in it are rivers of water incorruptible, rivers of milk of which the taste never changes, rivers of wine, a joy to those who drink, and rivers of honey, pure and clear, in it there are for them all kinds of fruits and grace from their Lord—be compared to such as shall dwell forever in the fire and be given to

drink boiling water so that it cuts up their bowels?

Section-2 of Chapter 47 **[Verse16-32]: People that create Confusion**

And among them are men who listen to thee, but in the end when they go out from thee, they say to those who have received knowledge: "What is it he said just then?" Such are men whose hearts God has sealed, and who follow their own lusts. But to those who receive guidance, He increases them in guidance and gives them their ability of guarding. Do they then only wait for the Hour that it should come on them of a sudden? But already have come some tokens thereof, and when it is on them, how can they benefit then by their admonition?

Know therefore that there is no god but God and ask forgiveness for thy fault and for the men and women who believe; for God knows how ye move about and how ye dwell in your homes.

Those who believe say, "Why is not a Surah sent down?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein, thou will see those, in whose hearts is a disease, looking at thee with a look of one in swoon at the approach of death. But more fitting for them were to obey and say what

is just, and when a matter is resolved, it were best for them if they were true to God.

Then, is it to be expected of you if ye were put in authority that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom God has cursed, for He has made them deaf and blinded their sight. Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?

Those who turn back as apostates after guidance was clearly shown to them, satan enticed them and prolonged hope for them. This because, they said to those who hate what God has revealed, "We will obey you in part of matter". But, God knows their secrets.

But how is it when the angels take their souls at death and smite their faces and their backs? This is because they followed that which called forth the wrath of God, and they hated God's good pleasure, so He made their deeds of no effect.

Or, do those in whose hearts is a disease think that God will not bring to light all their rancor? Had We so willed, We could have shown them up to thee, and thou should have known them by their marks, but surely, thou will know them by the tone of their speech! And God knows all that ye do.

Remarks:

Some people hear but fail to understand the words? They do not understand because they remain consumed by their desires and thoughts.

Some would ask for clear order. But, when clear order to fight comes, they look like people approaching death.

When a decision has been made by Islamic leadership in light of the Quran, and the execution of the plan is underway, there should be no argument in the process of materializing the plan according to the Quran.

And We shall try you until We test those among you who strive their utmost and persevere in patience, and We will test your affairs.

Those who reject God, hinder from the Path of God, and resist the Messenger after Guidance has been clearly shown to them will not injure God in the least, but He will make their deeds of no effect.

Section 3 of Chapter 47 **[Verse 33-35]: Obey God and Obey Messenger**

O ye who believe! Obey God and obey the Messenger and make not vain your deeds!

Those who reject God, and hinder from the path of God, then die rejecting God, God will not forgive them. Be not weary and faint-hearted crying for peace, when ye should be uppermost; for God is with you and will never put you in loss for your deeds.

Remarks:

In above verses, the call, *"Obey God, and obey the Messenger..."* does not relate to the following of Hadith, such as how to keep beard, or brush teeth, and so forth. It relates to Jihad, as the subsequent verse say: *"Be not weary and faint-hearted crying for peace, when ye should be uppermost..."*

'Obey God and obey the Messenger' is mainly found in the Furqan (War Book / Chapter-3 to 9) when the Ummah was mobilized to defeat the Taghuts, with the Prophet (pbuh) leading them. The Taghuts were defeated, people embraced Islam in large numbers, and the Home of the Ummah, extending from Morocco to the Pamirs, was established. The Furqan guided the war.

Beyond the Furqan, the phrase 'Obey God and obey the Messenger' appears in this Surah (Surah Muhammad), which discusses the Prophet's (pbuh) leadership, as well as in a few other Surahs that address the

settlement of disputes and mobilizations for wars in Madinah. These verses emphasize the importance of following the direct orders of the Prophet (pbuh) while he was alive. This becomes clear when one reads the verses carefully and understands them in context.

Therefore, those who quote the phrase 'Obey God and obey the Messenger' in relation to following Hadiths on matters such as keeping a beard, wearing clothes, brushing teeth, and so on, are taking it out of context.

At present, the Prophet (pbuh) is represented by the Highest Islamic Leadership / Caliph in guiding the Ummah in accordance with the Quran.

Section 4 of Chapter 47 **[Verse 36-38]: Spend for Jihad**

The life of this world is but play and amusement, and if ye believe and guard against evil, He will grant you your recompense and will not ask you your possessions.

If He were to ask you for all of them and press you, you would covetously withhold, and He would bring out all your ill-feeling.

Behold, ye are those invited to spend in the way of God. But among you are some that are

niggardly. But any who are niggardly are so at the expense of their own souls. But God is free of all wants, and it is ye that are needy. If ye turn back, He will substitute in your stead another people; then they would not be like you!

Chapter 48 [Al Fath THE VICTORY]

Introduction

The Surah discusses the Treaty of Hudaibiyah and admonishes the desert Arabs, encouraging them to join subsequent expeditions. They made significant contributions in later battles.

The Surah confirms that the vision of Prophet Muhammad (pbuh) was true, and that the Muslims would soon enter the Sacred Mosque safely.

Flowchart

Section 1 [Verse 1-10] Treaty of Hudaibiyah
Section 2 [Verse 11-17]: Desert Arabs
Section 3 [Verse 18-20]: Speedy Victory
Section 4 [Verse 21-23]: Other Gains
Section 5 [Verse 24-26]: Collateral Damage is not acceptable during war in the case of a Believer's life.
Section 6 [Verse 27-29]: Muhammad (pbuh) and those with him

Tafsir of the Surah

Section 1 of Chapter 48 **[Verse 1-10] Treaty of Hudaibiyah**

Verily, We have granted thee a manifest victory that God may forgive thee thy faults of the past and those to follow, fulfill His favor to thee, and guide thee on the Straight Way, and that God may help thee with powerful help.

Remarks:

Prophet Muhammad (pbuh) had a dream in which he was performing Umrah. A Prophet's dream is always true and is fulfilled. So, he set out with 1,400 men, who were lightly armed. In fact, this dream was to be fulfilled at a later time.

They camped outside Makkah at a place called Hudaibiyah. The Quraysh decided to prevent their entry into Makkah and stationed men at the outskirts of the city.

Prophet Muhammad (pbuh) sent Uthman ibn Affan to negotiate. The Quraysh detained Uthman longer than expected, and it seemed as though he had been killed. At that point, Prophet (pbuh) and his followers took a pledge to fight and avenge Uthman's death. This pledge, known as the 'Pledge of the Tree,' took place under a tree, with each Sahabi placing their hand on the Prophet's (pbuh) hand.

Soon, Uthman was released, and the Quraysh sent an envoy to negotiate a treaty, known as the 'Treaty of Hudaibiyah.'

According to the treaty, the Muslims were to return that year. The following year, they could visit Makkah for three days.

At that place, they slaughtered their sacrificial animals, shaved their heads, and removed their pilgrim garbs.

The treaty appeared to be a humiliation. Most of the Sahabah did not approve of it, and some, including Hazrat Omar, expressed their grievances.

A journey by camel caravan through a terrain like that of Saudi Arabia was not easy, and they were unable to enter Makkah. Some might have thought that the vision was false, while a Prophet's vision can never be false. The Prophet (pbuh) became pensive in this awkward situation, whereas his close companions pressed hard to launch an offensive into the city, which they believed would fulfill the vision.

At that time, the verses were revealed, describing the treaty as a victory. Later, it was understood that the treaty was a blessing in disguise. The Surah confirmed that the Prophet's vision was true, and that the Muslims would soon enter the Sacred Mosque safely.

The Muslims remained faithful and committed to the Prophet (pbuh). Allah was pleased with them and revealed the verses: *"Verily We have granted thee a manifest victory that God may forgive thee thy faults of the past and those to follow, fulfill His favor to thee, and guide thee on the Straight Way; and that God may help thee with powerful help."*

It is He Who sent down tranquility into the hearts of the Believers that they may add Faith to their Faith; for to God belong the Forces of the Skies and Lands, and God is Full of Knowledge and Wisdom.

That He may admit the men and women who believe to Jannaat, beneath which flow rivers, to dwell therein for aye, and remove their ills from them, and that is in the sight of God the highest achievement.

And that He may punish the Hypocrites men and women and the Polytheists men and women who imagine an evil opinion of God. On them is a round of Evil; the wrath of God is on them. He has cursed them and got hell ready for them, and evil is it for a destination; for to God belong the Forces of the Skies and Lands, and God is Exalted in Power, Full of Wisdom.

We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner—in order that ye may believe in God and His

Messenger, that ye may assist and honor him; and celebrate His (Allah's) praises morning and evening.

Verily, those who plight their fealty to thee, do no less than plight their fealty to God. The hand of God is over their hands. Then anyone who violates his oath, does so to the harm of his own soul; and anyone who fulfills what he has covenanted with God, God will soon grant him a great reward.

Section 2 of Chapter 48 **[Verse 11-17]: Desert Arabs**

The Desert Arabs who lagged behind will say to thee: "We were engaged in our flocks and herds and our families; do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all on your behalf with God if His will is to give you some loss or to give you some profit? But God is well acquainted with all that ye do."

Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought; for ye are a people lost.

And if any believe not in God and His Messenger, We have prepared for those who reject God, a Blazing Fire!

To God belongs the dominion of the Skies and Lands; He forgives whom He wills, and He punishes whom He wills, but God is Oft-Forgiving, Most Merciful.

Those who lagged behind will say when ye march and take booty, “Permit us to follow you.” They wish to change God's decree. Say, “Not thus will ye follow us; God has already declared beforehand.” Then they will say, “But ye are jealous of us.” Nay, but little do they understand.

Say to the Desert Arabs who lagged behind: “Ye shall be summoned against a people given to vehement war, then shall ye fight or they shall submit. Then, if ye show obedience, God will grant you a goodly reward; but if ye turn back, as ye did before, He will punish you with a grievous Penalty.”

No blame is there on the blind, nor is there blame on the lame, nor on one ill. But he that obeys God and his Messenger, (God) will admit him to Jannaat, beneath which rivers flow; and he who turns back, (God) will punish him with a grievous penalty.

Section 3 of Chapter 48 **[Verse18-20]: Speedy Victory**

God's good pleasure was on the Believers when they swore fealty to thee under the tree. He

knew what was in their hearts, and He sent down tranquility to them, and He rewarded them with a speedy victory.

And much war booty will they acquire; and God is Exalted in Power, Full of Wisdom.

God has promised you much booty that ye shall acquire, and He hasten for you this, and withheld the hands of men from you that it may be a sign for the Believers, and that He may guide you to a Straight Path.

Remarks:

Above verses are talking about the ensuing expedition against Jews. They perpetrated all-Arab-offensive against the Muslims of Madinah (Battle of Khandak) but till then action against them remained incomplete.

Banu Qaynuqa were evicted from Madinah after the Battle of Badr, and they settled in Wadi al-Kura.

Banu Nadir was evicted after the Battle of Uhud and settled mainly in Khaiber. The expelled Jews went to the Quraysh and various tribes of Arabia, convincing them to attack Madinah together. An army of 10,000 men besieged Madinah for 27 days, when the Banu Qurayzah, living inside Madinah, became a threat.

After the Battle of Khandak, Banu Qurayzah was defeated, killed, and enslaved. However, the main perpetrators of the offensive, Banu Nadir, remained unpunished. The Quraysh could never muster such a large force; they were content with the apparent victory at Uhud. It was the evicted Jews from Khaibar (Banu Nadir) who masterminded the plan and convinced the tribes to launch a joint offensive against the Muslims of Madinah.

After the Treaty of Hudaibiyah, an expedition against the Jews was carried out. They were evicted from Khaibar and beyond. Khaybar fell three months after Hudaibiyah. Subsequently, the Jewish settlements of Fadak, Wadi al-Kura, Taima, and Tabuk fell as well. Thus, the Arabian Peninsula became free of Jews. In this expedition, many desert Arabs joined. [The land up to the line joining the tip of the Red Sea and the tip of the Persian Gulf is the Arabian Peninsula.]

As mentioned in the above verses, the eviction of Jews from the Arabian Peninsula provided the following benefits:

1. Muslims gained a significant amount of booty.
2. The hands of men were withheld from them (Muslims gained safety).
3. It became a sign for later Muslims that they should keep the spiritual

headquarters of Islam (the Arabian Peninsula) free from people of other religions.

4. Muslims could be guided on the Straight Path. Jews are intelligent and organized people, and some of them could have taught wrong concepts that might have distorted Islam in its nascent state.

According to the Islamic Policy, Jews can live beyond Arabian Peninsula. Caliph Omar did not evict them from Jerusalem. He settled many of the evicted Jews in Kufa.

Section 4 of Chapter 48 **[Verse 21-23]: Other Gains**

And other gains, which are not within your power, but which God has compassed; and God has power over all things.

If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper—the practice of God already in the past; no change will thou find in the practice of God.

Remarks:

In short, the Treaty was:

1. No war in ten years.

2. The Prophet (pbuh) could not grant asylum to a fugitive from the Quraysh, but the Quraysh could grant asylum to someone from the Prophet's side.
3. Every Arab tribe would have the option to join a side and enter into the treaty.
4. The Prophet (pbuh) and his men were to return that year and come the following year for Umrah, staying for three days, provided that each of them brought only one sword secured in its scabbard. During those three days, the Makkans would vacate the city.

Muslims were upset, as they felt that the treaty was humiliating. This Surah was revealed when their caravan was returning to Madinah. The Prophet (pbuh) recited this Surah, particularly to Omar, who was feeling most dejected.

Soon, some of the gains of this treaty began to appear. The gains were as follows:

1. It recognized Muslims as a viable political entity.
2. The people of Makkah were assured that pilgrimage to the Kaaba would continue.
3. Peace provided the opportunity to preach Islam.

A few days after the treaty, Abu Basir escaped from the Quraysh and reached Madinah. The Prophet (pbuh) returned him

to the men from Makkah who came to arrest him. He fled again on the way and took shelter in a position near the Red Sea, which was on the trade route to Syria. Subsequently, every Muslim who succeeded in escaping from the Quraysh would go and join Abu Basir until 70 men had gathered. They would attack the Quraysh caravan passing through that route. Eventually, the Quraysh themselves begged the Prophet (pbuh) to call those men back to Madinah.

Arab tribes joined the Muslim side after the eviction of Jews from the Arabian Peninsula. Thus, within two years, Muslims became a much stronger force and were poised to capture Makkah.

In AH 8, the Prophet (pbuh) reached Makkah with an army of 10,000. The Quraysh surrendered without a fight and accepted Islam.

Section 5 of Chapter 48 **[Verse 24-26]: Collateral Damage is not acceptable during war in the case of a Believer's life.**

And it is He Who has restrained their hands from you, and your hands from them in the valley of Makkah—after that He gave you the victory over them; and God sees well all that ye do.

They are the ones who denied revelation and hindered you from the Sacred Mosque, and the sacrificial animals detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know—that ye were trampling down and on whose account a crime would have accrued to you without knowledge; that He may admit to His Mercy whom He will—if they had been apart, We should certainly have punished the Unbelievers among them with a grievous punishment.

While the Unbelievers got up in their hearts heat and cant, the heat and cant of ignorance, God sent down His tranquility to his Messenger and to the Believers, and made them stick close to the command of guarding, and well were they entitled to it and worthy of it; and God has full knowledge of all things.

Remarks:

Allah did not allow attacking Makkah because there were some Believers living in the city who could be killed unknowingly.

Thus, the verses negate fighting if there is a chance that a neutral Believer may be killed unintentionally. Collateral damage is not acceptable in the case of a Believer’s life.

Therefore, dropping bombs or firing missiles in an area where Believers may be living is forbidden. Laying mines and booby traps is forbidden if there is a chance that a Believer may be killed. Suicide bombing by a Believer is forbidden because the person is deliberately taking the life of a Believer (his own life).

But do not be extreme like the Janissaries. They refused to use rifled guns because the spinning bullets travel far, and a stray bullet might kill a Believer. Ultimately, the Sultan abolished the Janissary corps. This was one of the major causes for the fall of the Turkish Caliphate.

A stray bullet hardly kills anybody, but indiscriminate firing kills. In modern times, Muslims cannot avoid using such weapon. It can be used in a battle field with due care.

Section 6 of Chapter 48 **[Verse 27-29]: Muhammad (pbuh) and those with him**

Certainly has Allah showed to His Messenger the vision in Truth. Ye shall enter the Sacred Mosque, if God wills, with minds secure, heads shaved, hair cut short, and without fear; for He

knew what ye knew not, and He granted besides this a speedy victory.

It is He Who has sent His messenger with guidance and the religion of truth to proclaim it over all religions; and enough is God for a witness.

Muhammad is the Messenger of God, and those who are with him are strong against Unbelievers, compassionate amongst each other. Thou will see them bow and prostrate themselves seeking grace from God and good pleasure. On their faces are their marks, the traces of their prostration—this is their similitude in the Torah. And their similitude in the Gospel is: like a seed, which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own stem delighting the sowers. As a result, it fills the Unbelievers with rage at them. God has promised those among them who believe and do righteous deeds forgiveness and a great reward.

Chapter 49 [Al Hujurat THE CHAMBERS]

Introduction

The Surah guides Muslims regarding disputes among different groups and instructs them to show honor to the righteous.

Flowchart

Section 1 [Verse 1-5]: Behave Yourself
Section 2 [Verse 6-13]: Quarrel among Believers
Section 3 [Verse 14-18]: Perfect Believers

Tafsir of the Surah

Section 1 of Chapter 49 **[Verse 1-5]: Behave Yourself**

O Ye who believe! Put not yourselves forward before God and His Messenger, and guard for the sake of God; for God is He Who hears and knows all things.

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

Those that lower their voices in the presence of God's Messenger, their hearts have God tested for piety, for them is forgiveness and a great reward.

Those who shout out to thee from behind the dwellings, most of them lack understanding. If only they had patience until thou could come out to them, it would be best for them; but God is Oft-Forgiving, Most Merciful.

Section-2 of Chapter 49 **[Verse 6-13]:**
Quarrel among Believers

O ye who believe! If a wicked person comes to you with any news, ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done.

And know that among you is God's Messenger; were he in many matters were to follow your (wishes), ye would certainly fall into misfortune. But God has endeared the Faith to you and has made it beautiful in your hearts; and He has made hateful to you unbelief, wickedness, and rebellion. Those, they the guided ones—a bounty from Allah and favour; and God is full of Knowledge and Wisdom.

If two parties among the Believers fall into a quarrel, make ye peace between them; but if

one of them transgresses beyond bounds against the other, then fight ye against the one that transgresses until it complies with the command of Allah. But if it complies, then make peace between them with justice, and be fair; for Allah loves those who are fair.

Remarks:

The above verses authorize fighting against a party that does not accept the judgment or mediation of the highest Islamic leadership (Caliph) and resumes hostility.

The Believers are but a single brotherhood. So, make peace and reconciliation between your two brothers, and guard for the sake of God that ye may receive mercy.

O you who have believed, let not a people ridicule (another) people—perhaps they may be better than them; nor let women ridicule women—perhaps they may be better than them. And do not insult one another, and do not call each other by nicknames; wretched is the name of disobedience after faith. And whoever does not repent then it is those who are the wrongdoers.

O you who believe avoid suspicion as much; for suspicion in some cases is a sin. And spy not on each other, nor speak ill of each other behind

their backs—would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear God; for God is Oft-Returning, Most Merciful.

O mankind! We have created you in a male and a female and made you into nations and tribes that ye may know one another. Verily, the most honored of you in the sight of God is the most protectors of you; and God has full knowledge and is well acquainted.

Remarks:

It is likely that every nation, except a few mixed nations, has parents. And within a nation, every tribe has parents. One would find that each nation has certain specialties, and within that nation people of a particular tribe or area have certain specialties. Thereby, we can know each other.

If we come across a Persian or a German, we show him honor, because we know them by their past and present. But who is honored in the sight of God?

"Verily the most honored of you in the sight of God is the most protectors of you; and God has full knowledge and is well acquainted."

In general, a righteous person should be shown more respect.

Section 3 of Chapter 49 **[Verse 14-18]: Perfect Believers**

The desert Arabs say, “We believe.”

Say: “Ye have no faith, but ye say, “We have submitted our wills to God;” for not yet has Faith entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.”

It is the Believers those who believe in God and His Messenger and have never since doubted but have striven with their belongings and their persons in the cause of God; such are the sincere ones.

Remarks:

A real Believer does not escape from the call of the Highest Islamic Leadership.

Say: "What! Will ye instruct God about your religion? But God knows all that is in the Skies and Lands; He has full knowledge of all things.”

They impress on thee as a favor that they have embraced Islam. Say, "Count not your Islam as a favor upon me, nay, God has conferred a favor upon you that He has guided you to the faith, if ye be true and sincere. Verily,

God knows the secrets of the Skies and Lands, and God sees well all that ye do."

Chapter 50 [Qaf]

Introduction

The Surah talks about the Resurrection, the Final Judgment, and the Ultimate Destinations.

Flowchart

Section 1 [Verse 1-4]: How much the earth takes away?
Section 2 [Verse 5-14]: In a State of Confusion
Section 3 [Verse 15-29]: Two Angels and Two Angels
Section 4 [Verse 30-35]: Are you filled to the full?
Section 5 [Verse 36-37]: Verily in this is a Message
Section 6 [Verse 38-45]: The Land that will Breaks Away

Tafsir of the Surah

Section 1 of Chapter 50 **[Verse 1-4]: How much the earth takes away?**

Qaf. By the Glorious Qur'an.

Remarks:

I discussed in Section-9 of Chapter-6 that alphabets like Alif, Lam, and Mim are inscriptions incorporated by the CCU (Central Computer of the Universes) into the database (*dhikra*) of the Quran, which was installed in the Prophet's (pbuh) brain in the Cave of Hira.

The alphabets guided the brain-data (ruhs) of the verses into the database (dhikra) of the Prophet's brain. Thus, when two or more Surahs were revealed in the same period, the verses did not mix, and the verses of each Surah were stored in the proper sequence whenever they were revealed.

Moreover, this Surah begins with 'Qaf' and discusses the Qiyamah. Therefore, the alphabets may carry meanings as well. In the case of this Surah, 'Qaf' may represent 'Qiyamah.''.

But they wonder that there has come to them a Warner from among themselves. So, the Unbelievers say, "This is a wonderful thing! What! When we die and become dust—that is a return far."

We already know how much of them the earth takes away; with Us is a record guarding.

Remarks:

How much the earth takes away?

The entire genetic makeup of an animal is encoded in a set of its DNA double helix molecules—this forms the blueprint of its life. A set of 46 double helix DNA molecules is sufficient to recreate a human.

The DNA molecule can survive in nature for a very long time. Scientists hope that one day they will be able to recreate dinosaurs using DNA molecules found in their fossilized eggs.

The longevity of DNA depends on the organism's final resting place. A team of researchers claims to have discovered genetic material from prehistoric bacteria that is 419 million years old. An earlier sample is believed to be 250 million years old. The oldest Neanderthal DNA, found in a Belgian cave, is estimated to be 100,000 years old.

Scientists calculate that under ideal preservation conditions, DNA bonds would begin to break down after 6.8 million years. Additionally, they require long stretches of DNA to replicate it. Therefore, it is not possible for them to recreate dinosaurs that lived 65 million years ago. But is it possible for God to recreate dinosaurs from their

DNA? It may be noted that dinosaurs, too, will be resurrected, although they will not enter paradise.

However, the problem is less for humans, as the Day of Resurrection may not be far off. Furthermore, there may be a set of double helix DNA molecules, or even a complete cell, prepared, stored, and destined by God to survive. It could also be a natural form of storage, as the following verse says:

> “It is He Who hath produced you from a Soul Single, so a place of dwelling and a place of storage. We detail Our signs for people who understand.” [Al Quran 6:98]

The Earth is both a good place to dwell and an excellent storage.

In the following verse, Allah says that an individual will be recreated with the same fingerprint, which is unique to each person.

> Yes, We are able to put together in perfect order the very tips of his fingers.” [Al Qur'an 75:4]

FIGURE 50.1: Very Tip of the Finger

A person can be recreated with the same fingerprint if he is created with the same set of DNA molecules he had on the Earth.

Finally, a person will have no way to deny that he is the same one who committed the crimes on Earth.

Section 2 of Chapter 50 **[Verse 5-14]: In a State of Confusion**

But they deny the Truth, when it comes to them, so they are in a confused state. Do they not look at the sky above them? How We have made it, and adorned it, and there is no hole *(furujin)* in it?

Remarks:

In the above verse, *"the sky above them"* refers to the sky close to the Earth, which protects us through the magnetosphere and atmosphere. There are no holes in these

spheres, as the verses above state: *"…there is no hole (furujin) in it".*

However, there are holes in the ozone layer. But the holes are over the Poles, not above the area where humans live.

The ozone layer is found mainly in the lower stratosphere, from 15 to 35 kilometers above the Earth. The layer contains high concentration of ozone (O_3). It absorbs harmful ultraviolet radiation of the Sun. The life could not survive on the land without the ozone layer.

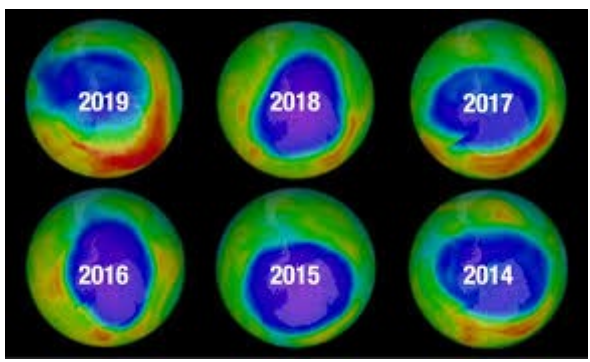


FIGURE 1.1: Hole of Ozone Layer

The ozone hole is not a 'hole' where no ozone is present, but rather a region of exceptionally depleted ozone in the Southern Hemisphere, occurring between August and October. No human lives at the South Pole

(in Antarctica), so the hole does not constitute a part of the *"sky above them".*

The Northern Hemisphere does not have a large, recurring ozone hole like the Southern Hemisphere.

There are two holes in the magnetosphere through which small amounts of harmful solar wind (streams of photons and electrons) enter the Earth. However, the charged particles collide with the atmosphere and are neutralized. These holes in the magnetosphere are also located above the Polar Regions.

And the land, We have spread it out, and set thereon mountains standing firm, and grown therein every kind from "Pairs Attractive" (*Zawgin-Baheej*)—to be observed and commemorated by every devotee turning.

And We send down from the sky rain charged with blessing, and We produce therewith gardens and grain for harvests and tall palm trees with shoots of fruit stalks piled one over another as sustenance for servants, and We give life therewith to land that is dead—so will be the Resurrection.

Remarks:

Allah has designed the land through continental drift and set the mountains in place. The land is full of life. All life forms are created from double helix DNA molecules. In the verses above, the 'DNA molecules' are referred to as 'Attractive Pairs'.

A single round of DNA replication precedes cell division. DNA replication is the process of producing two identical replicas from one original double helix DNA molecule. This biological process occurs in all living organisms and is the basis of biological inheritance.

A double helix DNA molecule unwinds and divides during replication. Each strand acts as a template for the new strand. Bases are paired to synthesize the new complementary strands. The old strands attract the new strands, forming the new double helix DNA molecule.

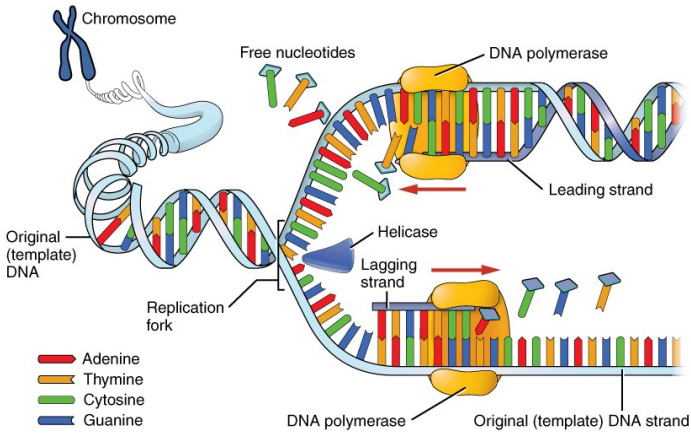
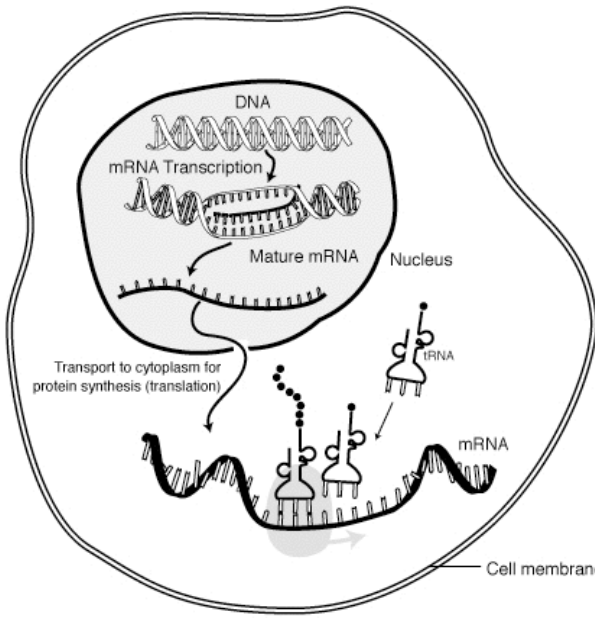


FIGURE 50.2: DNA Replication

A strand attracts nucleotides from the cytoplasm in the correct sequence to produce a new strand. The new strand is connected to the old strand by weak hydrogen bonds, so the attraction is similar to a magnetic pull. These strands can segregate and integrate as needed. Therefore, in the verses under discussion, they are referred to as 'Attractive Pairs' (zawgin-baheej).

A double helix DNA molecule releases different types of mRNA (messenger RNA) to produce various proteins in the ribosome, with the help of rRNA (ribosomal RNA) and tRNA (transfer RNA). The tRNA collects the correct amino acids (out of 20 types) from

the cytoplasm. These components are also perfectly attractive, indeed.



FIGUTE 50.3: Protein Synthesis

He sends rain, and the rain brings the dead ground to life by producing new life. The 'Attractive Pairs' (double helix DNA molecules) are the foundation for making the Earth alive.

A seed remains dormant, but as soon as the rain comes, the codes in the DNA double helix bring it to life. DNA replication begins,

dividing the cells, and the plant germinates. Likewise, the Resurrection of mankind will occur, as stated in the verses above: *"...and We give life therewith to land that is dead—so will be the Resurrection."*

So will be the Resurrection:

A human needs a mother's womb to grow. How, then, will he grow on Earth at the time of Resurrection?

Should it be possible? A plant cell and an animal cell are almost the same. If plants can grow on Earth, why can't humans?

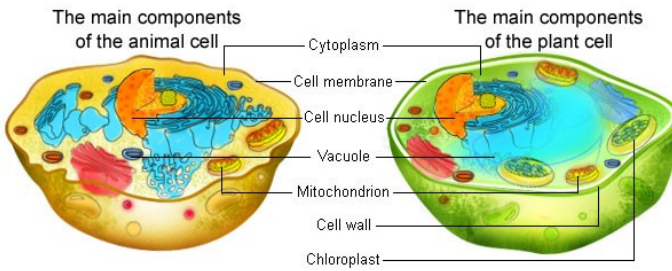


FIGURE 50.4: Animal Cell and Plant Cell

A tiny embryonic plant, carrying a small food reserve in its seed coat, can germinate with just a little rainfall. Why, then, shouldn't humans grow from the Earth when Allah has put the necessary supports in place? The

double helix DNA molecules of each human are preserved in nature, and survive for millions of years. And each human has his programmed nafs and memory data. A little help may be needed to recreate him in full form.

The Resurrection is deliberately discussed in Section-6 of Chapter-39.

Before them was denied by the People of Noah, the companions of the Rass, the Thamud, the 'Ad, Pharaoh, the Brethren of Lut, the companions of the Wood, and the people of Tubba—each one rejected the Messengers, and My warning was duly fulfilled.

Section 3 of Chapter 50 **[Verse 15-29]: Two Angels and Two Angels**

Were We then weary with the first creation that they should be in confused doubt about a new creation?

It was We Who created man, and We know what dark suggestions his soul makes to him for We are nearer to him than jugular vein. When receive, the two (angels) receivers, seated on the right and on the left—not a word does he utter but there is a sentinel by him, ready.

And the trance of death will bring truth: "This was the thing which thou was trying to escape!"

Remarks:

Every human has two angels assigned to him, called Kiraman and Katibin, who record everything a person does. This record is called 'Amal-Nama,' and it will be used for Judgment.

The record is shown to a person at the time of death. Subsequently, the angels take both the record and the deceased person, created virtually, to Allah. According to His decision, the angels deposit the record and the nafs of deceased person either into Illiyin or Sijjin.

The CCU holds a digital copy of each human's DNA code. It can create a virtual human if his nafs is provided to incorporate his emotions. The brain data can also be incorporated, allowing him to recall his memories. The CCU is discussed in Section-6 of Chapter-39.

And the Trumpet shall be blown: that is the Day of Warning. And there will come forth every soul; with each will be an (angel) to drive, and an to bear witness.

Thou was heedless of this; now have We removed thy veil, and sharp is thy sight this Day! And his companion will say: "Here is ready with me!"

Remarks:

After the Resurrection, two angels will be sent to a human. One will bear the witness (Amal-Nama / Record of Deeds) and another will guide him up to the final destination most likely.

Throw, throw into hell every contumacious rejecter who forbade what was good, transgressed all bounds, cast doubts and suspicions, who set up another god beside God, throw him into a severe penalty.

His companion will say: "Our Lord! I did not make him transgress, but he was far astray."

He will say: “Dispute not with each other in My Presence; I had already in advance sent you warning; the word changes not before Me, and I do not the least injustice to My servants.”

Section-4 of Chapter 50 **[Verse 30-35]: Art thou filled to the full?**

One Day We will ask Hell, "Are you filled to the full?" It will say, "Are there any more?"

Remarks:

In Section-27 of Chapter-3, I have discussed the objects of Hell with clear Verses and Hadiths. These objects are galaxies of this universe (Samawaat). Many galaxies will receive humans as God's vicegerents. The Samawaat is a vast creation, and it does not deserve to be neglected. Therefore, it will be questioned, as the above verse state: *"Are you filled to the full?"*

FIGURE 50.5

The number of large galaxies is vast, exceeding one hundred seventy billion. So, the universe will ask, "Are there any more?" Ultimately, a large part of mankind will be

moved into the objects (galaxies) of this universe as forgotten vicegerents of God.

> “It will also be said: “This day We will forget you, as ye forgot the meeting of this day of yours! And your abode is the fire, and no helpers have ye!” [Al Quran 54: 34]

And the Jannaat will be brought nigh to the Guards—no more a thing distant. This is what was promised for you for everyone who turns, who keeps (their covenant with Allah), who feared Most Gracious unseen and brought a mind turned in devotion. Enter ye therein in peace and security; this is a day of eternal life!

There will be for them therein all that they wish, and more besides in Our presence.

Section 5 of Chapter 50 **[Verse 36-37]: Verily in this is a Message**

But, how many generations before them did We destroy stronger in power than they! Then, did they wander through the land? Was there any place of escape?

Verily, in this is a message for any that has a mind and understanding or who gives ear and earnestly witnesses.

Remarks:

According to the above verses, the Quran is effective on two kinds of people:

a. First Kind: That has a mind and understanding.
b. Second Kind: He listens and earnestly witnesses (believes in one God and the afterlife). He may not fully understand, but the Quran shapes his thoughts and guides him into the Straight Path. The verses become ingrained in his mind and admonish him if he deviates. The Quran heals the mind; it is designed as guidance.

Section-6 of Chapter 50 **[Verse 38-45]: The Land that will Break Away**

We created the Skies and Lands and all between them in Six Days, nor did any sense of weariness touch Us.

Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before setting. And during part of the night celebrate His praises, after the postures of adoration.

And listen for the Day when the Caller will call out from a place quite near. The Day when they will hear a Blast, in truth, that will be the

Day of Resurrection. Indeed, it is We who give life and cause death, and to Us is the destination.

On the Day, the Land breaks away from them, quickly; that will be a gathering together, quite easy for Us.

Remarks:

The Last Paragraph of above verses states: *"On the Day, the Land breaks away from them, quickly; that will be a gathering together, quite easy for Us."*

- Which land is the verse referring to?
- How is the verse related to the gathering for the Final Judgment?

The matters are discussed as follows:

The verse describes how the Land of Judgment will be formed where resurrected living creatures will be gathered for the Final Judgment.

The universe will be rolled-up and contracted to a state that only the information (photons) and the commands (ruhs / force fields that originated from Nafsin-Wahidatin) will survive around a point of extreme gravitational force, radiating from His face in form.

The gravitational force and other forces, radiating from His face in form, make His

'face of nafs', which will hold the universe, concentrated into a point:

> “All that on it will perish. But will abide the Face of thy Lord, Full of Majesty, Bounty and the Honor.” [Al Quran 55:26-27]

> “And call not besides God on another god. There is no god but He. Everything will perish except His own Face. To Him belongs the command, and to Him will ye be brought back.” [Al Quran 28:88]

Thus, the universe (Samawaat) will return to Allah with the complete history of the past cycle. Allah will envision the future universe and program it accordingly. He will then launch the universe again. The universe will move into His right hand (the hand of nafs) and gain mass, reviving to a state of Thaqal (Heavy Mass). The resurrection of living creatures will occur in the state of Thaqal.

The matter of the Solar System, along with the resurrected living creatures, will be ejected from the Thaqal. As a result, humans floating in Super Space with the solar matter will witness the Land (Thaqal) moving away from them, as the verses under discussion describe: *On the Day the Land (Thaqal)*

breaks away from them, quickly; that will be a gathering together (on the Land of Judgment), quite easy for Us.

The solar matter, along with the living creatures, will move apart in Super Space to form the Land of Judgment at the junction point of As-Sirat. From this junction point, seven channels (Seven Tracts) will connect to this universe (Thaqal at that time), and one pair of channels will connect to the Jannaat via Araf.

Therefore, at the time of Judgment, there will be two Heavy Masses (Thaqalani) in the Eastern Super Space: one will be the Rolled-up Skies (Main Thaqal), and the other will be the Land of Judgment (Satellite Thaqal).

> Soon shall We settle your affairs, O
> both ye Heavy Masses (Thaqalani).
> Then which of the favors of your Lord
> ye deny?"
>
> [Al Quran 55:31-32]

After the Judgment, the Believers will be moved to the Jannaat (located in the Western Super Space, beyond the Barzakh), while the sinners will be cast into the Main Thaqal, which will be unrolling violently at that time to re-evolve the universe (the Skies/Samawaat). Eventually, the universe will take on its matured form, with many

galaxies harboring humans as the forgotten vicegerents of God.

The universe (Samawaat) is inherently violent, so they will experience pain. Allah will forget them, and they will live in freedom forever in their galaxies.

We are creatures of a Mighty Creator who is constantly evolving His creations into higher forms. He is the Most Intelligent and Merciful. The journey into the grave marks only the completion of a phase. Never lose heart. One day, a hell-dweller may become the proud owner of a gigantic galaxy. Even an ifrit (a giant jinn-like creature) would think twice before approaching him. The likely phases of human development are outlined below:

Phase 1: Creation of nafs (soul) with the unknown force fields, extracted from the Nafsin-Wahidatin (a Soul Single / GUT Force +).
Phase 2: Virtual Life in the CCU.
Phase 3: Formation of Body in the Mother's Womb.
Phase 4: Physical Life on the Earth.
Phase 5: Virtual Life in the Illiyin / Sijjin.
Phase 6: Resurrection.
Phase 7: Physical life in a galaxy of this universe, or in a peaceful planet of the Jannaat.

We know best what they say, and you are not one to subdue them by force. So, admonish with the Qur'an such as fear My warning!

Chapter 51 [Al Dhariyat THE WINDS THAT SCATTER]

Introduction

The Surah helps to understand the nature of the universe and calls people to believe in God and reflect on the future. Why were humans created? What may be their ultimate destination?

Flowchart

Segment 1: Understanding the Evolution of the Universe

Section 1 [Verse 1-6]: Surety of Judgment
Section 2 [Verse 7-19]: Differing Theories
Section 3 [Verse 20-23]: The Quran

Segment 2: Guidance is given

Section 4 [Verse 24-30]: News about Isaac
Section 5 [Verse 31-37]: People of Lut
Section 6 [Verse 38-40]: Pharaoh
Section 7 [Verse 41-46]: Ad, Thamud, and People of Noah

Segment 3: Aim of Creation

Section 8 [Verse 47-51]: A Real Prophet
Section 9 [Verse 52-55]: What a Legacy!
Section 10 [Verse 56-60]: Aim of creating Jinns and Men

Tafsir of the Surah
Segment-1
Understanding the Evolution of the Universe

Section 1 of Chapter 51 **[Verse1-6]: Surety of Judgment**

By those scattering, dispersing, and those carrying a load, and those flowing with ease, and those distributing commands.

Verily, that which ye are promised is true, and verily, Judgment and Justice must indeed come to pass.

Remarks:

The angels and ruhs (commands) scatter from the Sidratul-Muntaha, as the verses say: *"By those (angels and ruhs) scattering, dispersing..."*

The angels and ruhs are carried in groups by divine crafts (Raf Raf) that land on the

Command Stations, as the verses state: *"... and those carrying a load..."*

They are carried near the Job Stations by the Sakinahs, as the verses state: *"...and those (Sakinahs) flowing with ease..."*

Finally, the angels distribute the commands (ruhs), as the verses state: *"...and those distributing commands."*

[The System is deliberately discussed in Section-9 of Chapter-6.]

The angels monitor the events related to the fates of living creatures. But, what commands they distribute?

Most likely, the commands/ruhs are fate-data. The fate-data are inserted into the cerebellum (the small brain at the back of the neck), from where they act on a time scale.

> "Every man's deeds (fate) We have fastened on his own neck (fate-data, fed in the cerebellum); on the Day of Judgment, We shall bring out for him a scroll (Amal-Nama / Record of Deeds), which he will see spread open..." [Al Quran 17:13]

If one is destined to experience an accident, the fate-data inserted into the cerebellum will guide one step-by-step to the point of the accident, with the angels

monitoring the process (it is discussed in Section-3 of Chapter-17).

In the series of unfolding events, Doomsday is the last, when Angel Israfil will blow the trumpet.

Section 2 of Chapter 51 **[Verse7-19]: Differing Theories**

By the sky (with the) nature of crochet, truly ye are in a differing theory, through which are deluded, such as would be deluded. Woe to the falsehood-mongers—those who heedless in a flood of confusion—they ask, "When will be the Day of Judgment and Justice?"

A Day when they will be tried over the Fire! “Taste ye your trial! This is what ye used to ask to be hastened!"

Remarks:

The above verses describe the nature of the sky as: *“By the sky (with the) nature of crochet…”* The skies are waves of space—one inside another. The galaxies within a sky are settling into the central sphere of the sky and forming walls due to the design of the sky and its crochet-like nature.

However, a galaxy cannot settle into the central sphere without rolling. This rolling

motion resembles the swing of a pendulum, with the galaxy oscillating across the central sphere before eventually settling into a wall. The sky weaves the objects within its central sphere, even as it expands or contracts.

Therefore, a wall shrinks in thickness as the falling objects swing with ever-reducing amplitude. Thus, a sky possesses the characteristic of a crochet hook, drawing objects into its walls along the central sphere, as the above verses state: *"By the sky (with the nature of crochet),"*

Figure 51.1: Crochet

The weaving skies are forming walls with the galaxies, causing the skies to gradually decrease in thickness. The central sphere of each sky is becoming crowded with galaxies. In these dense regions, the galaxies are

compressed similar to quasars. Gradually, they adhere to the walls, stabilizing the structures. However, the galaxies do not merge with one another; they remain distinct within the dense space.

Walls like Her–CrB GW, CCLOG, and Huge-LOG appear to be located in the seventh sky. These walls span billions of light-years in length and width, yet their thickness is only 900 million light-years, which is less than the diameter of the Milky Way galaxy. Despite their thinness, the walls contain many galaxies, which are squeezed within them.

As a wall shrinks in thickness, each subsequent wave of light emitted becomes increasingly redshifted, causing the object to appear as if it is receding at an ever-increasing speed. So, if a cluster is settling closely into the central sphere of a sky (into a wall), it exhibits the 'Finger of God' effect in the redshift plot.

All galaxies within a sky will eventually fall into the central sphere, where the entire sphere will become a continuous wall made of extremely compacted galaxies, along with free dust and gas.

Therefore, a sky with walls is like an inflated balloon whose elasticity continuously increases, causing the sky to tend to contract. Due to the increasing pressure of

contraction, the sky tends to close in, and the rotation of the sky around the axis of the universe increases.

Thus, the universe will be rolled up (contracted) in an orderly fashion:

> "On the day when We will roll up the Skies like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about." [Al Quran 21: 104]

Finally, the universe will return to a state of singularity (the Big Crunch), from which it will revive.

> "And call not besides God on another god. There is no god but He. Everything will perish except His own Face. To Him belongs the Command, and to Him will ye be brought back."
> [Al Quran 28:88]

In the reviving initial universe, the Land of Judgment will form, and the Judgment will be carried out:

> "And not they honored Allah—true honor—while the Land (the Land of Judgment) is assembling in His hand on

the Day of Resurrection; and the Skies (Samawaat / this Universe) rolled-up in His right hand. Glory be to Him! And high is He above what they associate." [Al Quran 39: 67]

But scientists with differing theories do not find a point of Final Judgment and Salvation, as the verses suggest: *"Woe to the falsehood-mongers—those who heedless in a flood of confusion—they ask, "When will be the Day of Judgment and Justice?""*

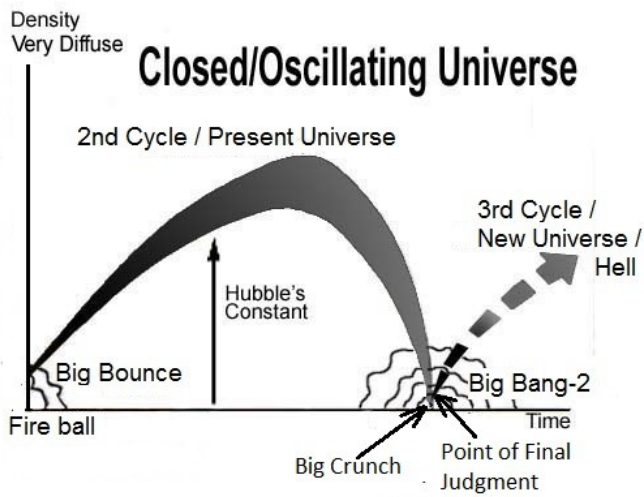


FIGURE 51.1: Point of Final Judgment

The Quran clearly indicates the Point of Final Judgment: the present universe (2nd Cycle) will collapse and revive. The first day

(the next Day of Law) of the reviving universe will be the Day of Judgment, and it will be an extreme Day: *"A Day when they will be tried over the Fire!"*

As to the Guards, they will be in the midst of Jannaat and springs; taking joy in the things, which their Lord gives them, because before then they lived a good life. They were in the habit of sleeping but little by night, and in the hours of early dawn they were praying for forgiveness. And in their wealth and possessions was the right of him who asked, and him who was prevented (from asking).

Section 3 of Chapter 51 **[Verse 20-23]: The Quran**

On the Earth are signs for those of assured Faith, as also in your own-selves; will ye not then see? And in the Sky is your sustenance as that which ye are promised.

Then, by the Lord of the 'Sky and Land' this is the very Truth, as what you speak.

Segment-2
Guidance is given

Section 4 [Verse 24-30]: News about Isaac

Has the story reached thee of the honored guests of Abraham?

Behold, they entered his presence and said: "Peace!" He said, "Peace, people unknown."

Then he turned quickly to his household, brought out a fatted calf, and placed it before them.

He said, "Will ye not eat?"

He conceived a fear of them. They said, "Fear not" and they gave him glad tidings of a son endowed with knowledge.

But his wife came forward aloud; she smote her forehead and said: "A barren old woman!"

They said, "Even so, has thy Lord spoken, and He is full of Wisdom and Knowledge."

Section 5 of Chapter 51 **[Verse 31-37]: People of Lut**

(Abraham) Said: "And what, O ye Messengers (angels), is your errand?"

They said, "We have been sent to a people in sin to bring on on them stones of clay, marked as from thy Lord for those who trespass beyond bounds."

Then We evacuated those of the Believers who were there, but We found not there any just persons except in one house.

And We left there a sign for such as fear the Grievous Penalty.

Section 6 of Chapter 51 **[Verse 38-40]: Pharaoh**

And in Moses: Behold, We sent him to Pharaoh with authority manifest, but turned back with his chiefs and said, "A sorcerer or one possessed!"

So, We took him and his forces and threw them into the sea, and his was the blame.

Section 7 of Chapter 51 **[Verse 41-46]: Ad, Thamud and People of Noah**

And in the 'Ad, behold, We sent against them the devastating wind. It left nothing whatever that it came up against but reduced it to ruin and rottenness.

And in the Thamud, behold, they were told, "Enjoy for a little while!" But they insolently defied the command of their Lord. So, the stunning noise seized them, even while they were looking on. Then they could not even stand, nor could they help themselves.

So, were the people of Noah before them, for they wickedly transgressed.

Segment-3
Aim of Creation

Section 8 of Chapter 51 **[Verse 47-51]: A Real Prophet**

And the Sky, We constructed it with hands *(bi-aydin),* and, indeed, We are surely are Expanders.

Remarks:

In the 1920s, Edwin Hubble observed that galaxies were moving away from us. He conducted his experiment on many galaxies in different directions and at various distances, and found that all distant galaxies were receding.

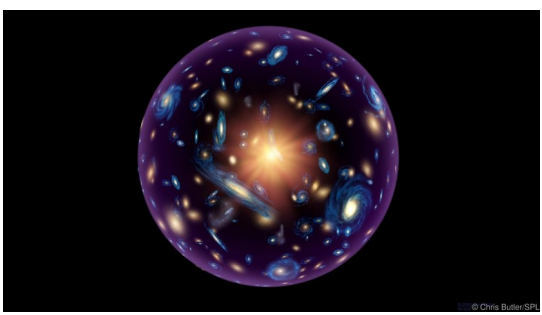


FIGURE 51.2: The Expansion

The recession velocity of a galaxy is directly proportional to its distance: the farther away a galaxy is, the faster it moves away. This discovery proves that the universe is expanding.

In 1998, scientists observed that the expansion of the universe had been accelerating for the last five billion years. This observation revealed the presence of hidden energy (dark energy) in space, which was causing the acceleration.

Otherwise, a universe organized as Seven Skies would require extra energy to expand.

In the verse under discussion, the energy of expansion is described as the force of His hands (hand of nafs): *"And the Sky, We constructed it with hands, and indeed We are surely are Expanders."*

The space of the universe is created by the hand (the hand of nafs) of Allah. This hand comprises several force fields (elementary souls/ruhs), such as gravitational force, vacuum energy, quantum fields, dark energy, and more. Dark energy drives the expansion of the universe.

His hands of nafs are deliberately discussed in Section-1 of Chapter-1. The

hand is discussed in Section-2 of Chapter-45 as well.

And We have spread out the Earth; how excellently We do spread out!

Remarks:

The land of the Earth has been shaped by the spreading of the continents through Plate Tectonics.

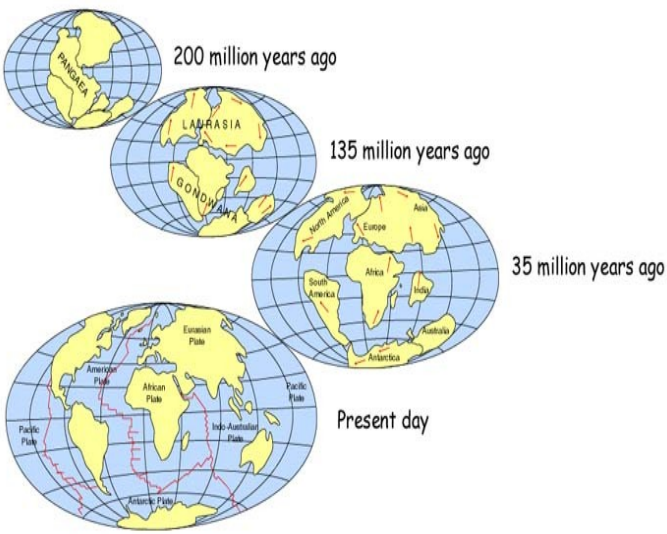


FIGURE 51.3: Drifting Continents

And in everything We have created pairs (double helix DNA molecules) that ye may receive instruction.

Remarks:

All living creatures are created from the Pairs (double helix DNA Molecules). It produces our brains. The brain can receive and store information. So, we can remember, as the above verse narrates.

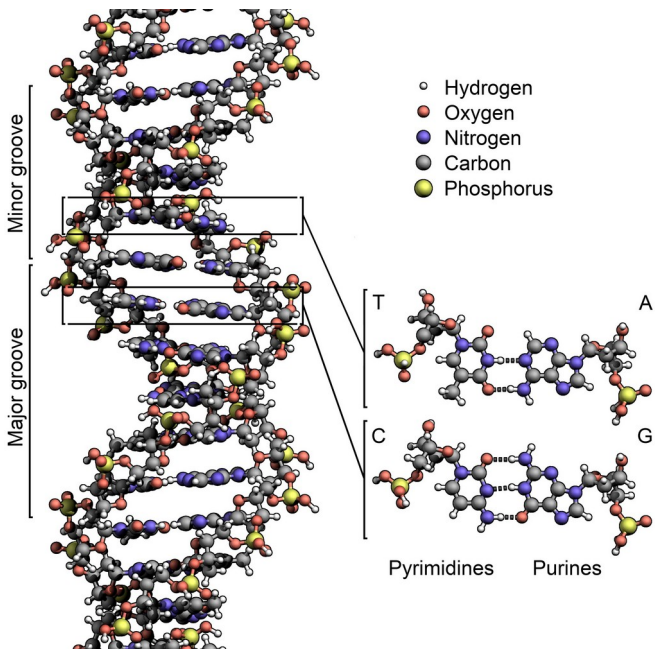


FIGURE 51.4: Double Helix DNA Molecule (Pair)

“Hasten ye then to God. I am from Him a Warner to you, clear and open!

And make not another an object of worship with God. I am from Him a Warner to you, clear and open!”

Section 9 of Chapter 51 **[Verse 52-55]: What a Legacy!**

Similarly, no apostle came to the peoples before them but they said in like manner: "A sorcerer or one possessed"! Is this the legacy they have transmitted one to another? Nay, they are themselves a people transgressing beyond bounds!

So, turn away from them—not thine is the blame; but teach, for teaching benefits the Believers.

Section 10 of Chapter 51 **[Verse 56-60]: Aim of creating Jinns and Men**

I did not create the jinn and mankind except to worship Me. No sustenance do I require of them, nor do I require that they should feed Me;

for God is He Who gives sustenance—Lord of Power, Steadfast.

For the Wrongdoers, their portion is like unto the portion of their fellows. Then let them not ask Me to hasten! Woe then to the Unbelievers on account of that Day of theirs, which they have been promised!

Chapter 52 [Al Tur THE MOUNT]

Introduction

The Surah describes Reward and Punishment, and highlights the depth of denial of the Unbelievers.

Flowchart

Section 1 [Verse 1-28]: Assurance
Section 2 [Verse 29-49]: Punishment Justified

Tafsir of the Surah

Section 1 of Chapter 52 **[Verse 1-28]: Assurance**

By the Tur, by a decree inscribed in a scroll unfolded; by the Baitul-Mamur, by the Roof raised high, and by the ocean filled with swell, verily, the Doom of thy Lord will indeed come to pass. There is none can avert it. On the Day when the Skies will be rolling and the mountains will pass on, flying. Then woe that Day to those that treat as falsehood, that play in shallow trifles, that Day shall they be thrust down to the fire of hell, irresistibly.

Remarks:

The Doom is incorporated in the universal evolution:

"But it is also possible that expansion will be reversed by the pull of gravity, that all matter will collapse once again into a super-dense 'singularity', and that another universe will be born in another Big Bang a cycle that could be repeated forever".

– *To the Edge of Eternity* by John Gribbin in *The Encyclopedia of Space Travel and Astronomy* edited by John Man.

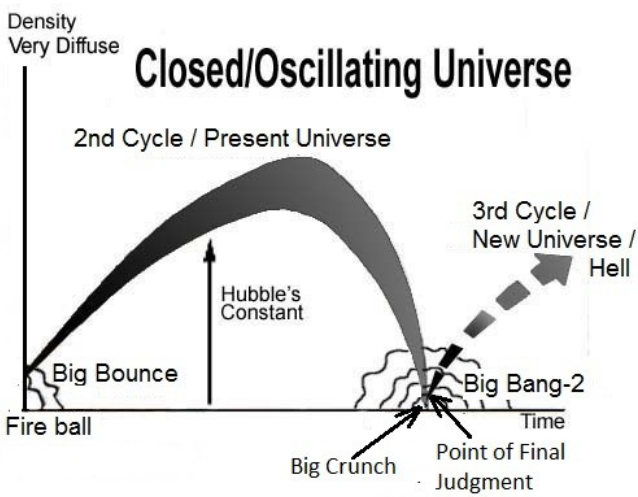


FIGURE 52.1: Point of Judgment

According to the Quran, the universe will collapse by the skies being rolled up. It will be compressed to a state where matter will perish. The universe will become a point (Big Crunch), held by the forces radiating from the face of God.

> “And call not besides God on another god; there is no god but He. Everything will perish except His own Face. To Him belongs the Command and to Him will ye be brought back.” [Al Quran 28:88]

> “All that on it will perish, but will abide the Face of thy Lord, Full of Majesty, Bounty and the Honor.” [Al Quran 55: 26–27]

The universe will then be re-programmed to evolve and resurrect the living creature.

> “On the day when We will roll up the Skies like the rolling up of the scroll for writings; as We originated the first creation, We shall reproduce it—a promise on Us; surely We will bring it about.” [Al Quran 21: 104]

The rolled-up universe (Big Crunch) will unroll and move to the right hand (the hand

of Nafs) of Allah, where the formation of matter will be possible. The universe, will gain mass. Once the universe attains the state of heavy mass (Thaqal), the Resurrection of the Dead will occur, and the evolution of the universe will be halted temporarily for the Judgment.

The matter of the Solar System and the resurrected living creatures will be ejected from the Thaqal. The piles of matter will look like mountains flying through the Super Space. The mountains of matter will move to the Junction Point of As-Sirat (the Path) and join together to form the Land of Judgment.

> “And not they honored Allah—true honor—while the Land (the Land of Judgment) is assembling in His hand on the Day of Resurrection; and the Skies (Samawaat / this Universe) rolled-up in His right hand. Glory be to Him! And high is He above what they associate.” [Al Quran 39: 67]

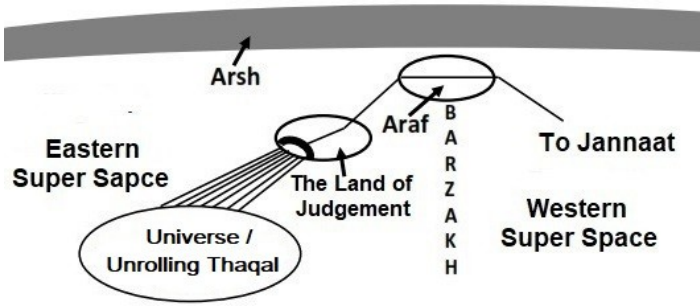


FIGURE 52.2: Land of Judgment

The Land of Judgment will be connected to the halted Thaqal (super-compact Skies) by seven tracts. It will be linked to the Araf by a pair of tracks (the channel of darkness, which is for humans, is shown in the figure).

From the Land of Judgment, the sinners will be thrust down into the unrolling Thaqal, reviving the objects of Hell (galaxies). A person will be thrust down through one of the Seven Tracts. Ultimately, he will reach his galaxy by following the tract and the sub-tracts. The guiding angel will be assigned from the time of their resurrection.

After the Judgment, evolution will resume, and the Thaqal will restart rolling to form the Skies. The skies will flare up the rolling galaxies with each having a human as a vicegerent of God. Thus the verses under discussion say: *"On the Day when the Skies*

will be rolling and the mountains will pass on, flying. Then woe that Day to those that treat as falsehood, that play in shallow trifles, that Day shall they be thrust down to the fire of hell, irresistibly,"

"This", it will be said, "is the Fire, which ye were wont to deny! Is this then a fake, or is it ye that do not see?" Burn ye therein; the same is it to you whether ye bear it with patience, or not. Ye but receive the recompense of your deeds."

Remarks:

I have identified the Objects of Hell in Section-27 of Chapter-3. These are the galaxies of this universe, which will exist in a compact state within the unrolling Thaqal. Eventually, the skies will open, and a sinner will find himself in a galaxy, destined on the Day of Judgment. He will become the eternal vicegerent of God over the entire galaxy, though forgotten. He will find the jinn living in the galaxy as his allies.

As to the Guards, in Jannaat and happiness, enjoying, which their Lord has bestowed on them; and their Lord has protected them from the penalty of the fire. Eat and drink ye with profit and health because of your deeds.

They will recline on Thrones arranged in ranks, and We shall join them to companions with beautiful big and lustrous eyes.

And those who believe and whose families follow them in Faith, to them shall We join their families, nor shall We deprive them of aught of their works—each individual is in pledge for his deeds.

And We shall bestow on them of fruit and meat, anything they shall desire. They shall there exchange one with another a cup free of frivolity, free of all taint of ill. Round about them will serve to them youths as pearls well-guarded.

They will advance to each other engaging in mutual enquiry. They will say: "Aforetime, we were not without fear for the sake of our people. But God has been good to us and has delivered us from the penalty of the poison. Truly we did call unto Him from of old; truly it is He, the Beneficent, the Merciful!"

Remarks:

Mankind will be divided into two groups. One group will be moved into the Jannaat as empowered vicegerents of God.

Another group (sinners) will be moved into the Samawaat (this universe). Each of them will find a galaxy, as a forgotten

vicegerent of God. The galaxies are full of anti-matter. Antimatter is poisonous for matter. Collision of matter and antimatter annihilate both by producing great flash of light, making a galaxy a hostile abode.

In the past virtual life, we intended to be the vicegerents of God. On the Earth, we are under test to confirm who deserves what?

> "We did indeed offer the Trust to the Skies and Lands and the Mountains, but they refused to undertake it being afraid thereof. But man undertook it; he was indeed unjust and foolish—that God has to punish the Hypocrites, men and women, and the Unbelievers, men and women; and God turns in mercy to the Believers, men and women; for God is Oft-Forgiving, Most Merciful.
>
> [Al Quran 33: 72-73]

[The Virtual Universe was meant to plan the creation; it has been discussed in Section-9 of Chapter-6]

Section 2 of Chapter 52 **[Verse 29-49]: Punishment Justified**

Therefore, proclaim thou the praises; for by the grace of thy Lord thou are no soothsayer, nor are thou one possessed.

Or do they say: “A Poet! We await for him some calamity by time!”

Say thou: “Await ye; I too will wait along with you!”

Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?

Or do they say he fabricated it? Nay, they have no faith! Let them then produce a recital like unto it, if they speak the truth!

Were they created of nothing, or were they themselves the creators?

Or did they create the Skies and Lands? Nay, they have no firm belief.

Or are the treasures of thy Lord with them, or are they the managers?

Or have they a ladder by which they can listen? Then let listener of theirs produce a manifest proof.

Or has He only daughters and ye have sons?

Or is it that thou do ask for a reward so that they are burdened with a load of debt?

Or that the unseen is in their hands, and they write it down?

Or do they intend a plot? But those who defy God are themselves involved in a plot!

Or have they a god other than God? Exalted is God, far above the things they associate with Him.

Were they to see a piece of the sky falling, they would say: “Clouds gathered in heaps!” So, leave them alone until they encounter that Day of theirs wherein they shall swoon; the Day when their plotting will avail them nothing and no help shall be given them.

And indeed, for those who have wronged is a punishment before that, but most of them do not know.

And be patient for the decision of your Lord, for indeed you are in Our eyes. And celebrate the praises of thy Lord, while you stand forth, and of the night glorify Him, and after the stars!

Remarks:

"Were they to see a piece of the sky falling, they would say, "Clouds gathered in heaps!"" Here, *"a piece of the sky falling"* refers to a large heap of asteroids falling onto the Earth. Indeed, a heap of falling asteroids would resemble a cloud. However, Allah would not punish the ignorant and weak with such a fate, for they would die before they could comprehend anything.

But the resurrected humans will be tough giants, and they will gain wisdom through

the passage of time. They will not die, but will swoon under harsh punishment. Thus, the verses that follow say: *“So, leave them alone until they encounter that Day of theirs wherein they shall swoon; the Day when their plotting will avail them nothing and no help shall be given them.”*

Chapter 53 [Al Najm THE STAR]

Introduction

The Surah speaks about the revelation of the Quran. It discusses the Command System of the Most High and calls for absolute devotion. None can intercede in the materialization of His plan. He is the sole authority to forgive and to save from disease, danger, and Hell.

Flowchart

Section 1 [Verse 1-12]: The Descent of the Quran
Section 2 [Verse 13-18]: Sidratul-Muntaha
Section 3 [Verse 19-30]: None can Intercede
Section 4 [Verse 31-55]: Allah is the Sole Authority
Section 5 [Verse 56-62]: A Warner of the Warners of the Old

Tafsir of the Surah

Section 1 of Chapter 53 **[Verse 1-12]: The Descent of the Quran**

By the star when it goes down, your companion is neither astray, nor being misled, nor does he

say of desire; it is no less than inspiration sent down to him.

He was taught by one (Gabriel), intense in strength, one of soundness. And he rose to true shape while he was in the higher horizon. Then he approached and descended and was at a distance of but two bow-lengths, or nearer. So, did convey the inspiration to His Servant what He to convey.

The heart in no way falsified that which he saw. Will ye then dispute with him concerning what he saw?

Remarks

The Quran descended in the First Sky at one time, but it was revealed to Prophet Muhammad (pbuh) in small parts.

When the first few verses were revealed in the Cave of Hira, Gabriel appeared as a massive entity on the horizon. Gradually, he approached and shrank in size, until he was right in front of Prophet Muhammad (pbuh).

Gabriel showed the verses, written on something, and asked Prophet Muhammad (pbuh) to read. However, he could not read. Gabriel embraced him and opened a path through his backbone to implant the verses directly into his brain. The entry point of this path appeared as a swollen muscle on his

backbone, just below the neck. This entry point is called Mohr-e-Nabuat.

Initially, Gabriel implanted the database (dhikra) of the Quran into the brain of Prophet Muhammad (pbuh) so that the verses could be stored in their proper places whenever they would be given. After inserting the database, Gabriel inserted the first few verses of Surah Al Alaq.

The verses used to come as *ruh*, created with low-energy electromagnetic force fields, functioning as brain data.

Therefore, it was not possible for Prophet Muhammad (pbuh) to forget a verse, and he was told not to be anxious about remembering. Memorizing the verses was not needed for him. Whenever Prophet Muhammad (pbuh) wished, the data of the verses would be downloaded from his brain into his mind (qalb), and he could recite them.

Subsequently, the minor angels of Gabriel delivered the verses through this path directly into his brain.

Section 2 of Chapter 53 **[Verse 13-18]: Sidratul-Muntaha**

And certainly, he saw him in Second Descent near Lote-Tree (Sidratul-Muntaha), beyond

which none may pass; near it is Jannaatu-Mawa. Covered the Sidratul-Muntaha that which cover; sight never swerved, nor did it go wrong, for truly, did he see of the signs of his Lord, the Greatest!

Remarks:

The 'Second Descent' mentioned in the above verses refers to the Night Journey (Miraj) when Prophet Muhammad (pbuh) visited Samawaat, Araf, Arsh, and Jannaat. To understand the Second Descent, one needs a general understanding of the entire creation.

Sidratul-Muntaha

During the Night Journey, Prophet Muhammad (pbuh) saw Sidratul-Muntaha from the Seventh Sky (the Outermost Sky). It resembled a giant upside-down lote tree, rooted in the Arsh and hanging over the Araf (Elevated Land) with two main branches. One branch connects the Eastern Araf, while the other connects the Western Araf. It is somewhat like the Azadi Tower of Tehran, but hanging from above.

FIGURE 53.1: Azadi Tower, Tehran

The above verses say: *"...beyond which none may pass; near it is Jannat al-Mawa."* If a person enters Sidratul-Muntaha through the Eastern Branch and ascends, he will reach the Arsh; and if he enters the Western Branch and proceeds, he reaches the Western Araf. The Western Araf lies at the mid-level of Jannaat; it is the level of Jannat al-Mawa.

The Sidratul-Muntaha acts as a checkpoint, preventing anyone from the Eastern Araf entering the Arsh or Western Araf without permission.

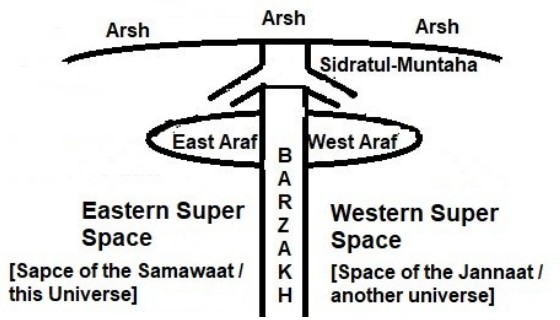


FIGURE 53.2: Sidratul-Muntaha and Barzakh

Barzakh

The Barzakh is a barrier space through which only light can pass. It begins from between the branches of Sidratul-Muntaha and divides the Araf and the Super Space into eastern and western parts.

The Samawaat (this universe) is located in the Eastern Super Space, and the Jannaat is located in the Western Super Space. Thus, from the Samawaat (this universe) one cannot move into the Jannaat directly due to the Barzakh.

> “O ye assembly of Jinns and men, if it be ye can pass beyond the zones of the Skies and Lands (this universe), pass ye! Not without authority shall ye be able to pass!” [Al Quran 55:33]

Likely relative positions are shown in the figure below. The Arsh is not part of the Super Space.

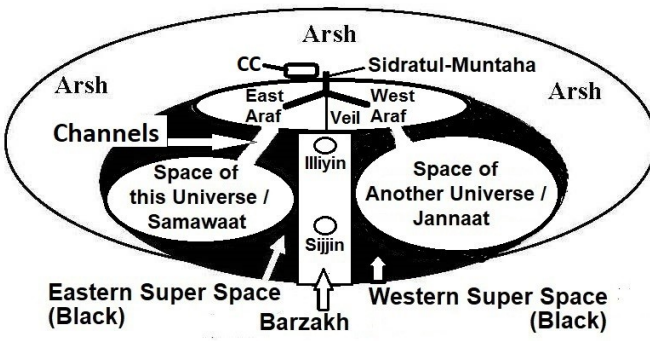


FIGURE 53.3: Arsh and Super Space

The First Descent

The verses under discussion refer to the 'Second Descent': *"And certainly, he saw him in the Second Descent, near the Lote Tree (Sidratul-Muntaha)."* To understand the Second Descent, one must understand the First Descent.

Prophet Muhammad (pbuh) ascended to the Arsh, traveling through the Skies, the Eastern Araf, and Sidratul-Muntaha. The following Hadith confirms this:

> “After traveling through the Seven Skies, I was raised to the extreme height. I reached a smooth, flat plain where only the sound of the pen was being heard.” [Bukhari]

The Prophet (pbuh) moved to a place where he heard the sound of the Pen. The Pen is located in the Arsh. Thus, Prophet (pbuh) ascended to the Arsh, passing through East Araf and Sidratul-Muntaha.

From the Arsh, the Prophet (pbuh) descended into the West Araf through the western branch of Sidratul-Muntaha. Then, from the West Araf, Prophet (pbuh) descended into the Jannaat. This was his First Descent.

The Second Descent

After visiting the Jannaat, the Prophet (pbuh) returned to the Arsh via the same path and then descended into the East Araf, where he met Gabriel again. This was his Second Descent. From the East Araf, he descended into the Samawaat (this universe).

Function of Sidratul-Muntaha

In the Araf, Prophet (pbuh) saw many angels being programmed, as the verses under discussion say: *"Covered the Tree (Sidratul-Muntaha) that which cover; sight never swerved, nor did it go wrong! For truly did he see of the signs of his Lord, the Greatest"*

An angel cannot learn on its own—Adam was able to learn the names of the items shown, while the angels could not. The Sidratul-Muntaha infuses knowledge into an angel to enable him to perform his task. It also redesigns the angel for the purpose.

Prophet (pbuh) saw thousands of angels were falling on Sidratul-Muntaha, like innumerable insects falling on a tree. The Sidratul-Muntaha tasks and programs the angels according to the instructions of the CCU, and sends them to their job stations. Prophet (pbuh) saw the programming:

> "It is narrated on the authority of Anas b. Malik that the Messenger of Allah said: Then I was taken to Sidratul-Muntaha whose leaves were like elephant's ears and its fruit like big earthenware vessels. And when it was covered by the Commands (electromagnetic force fields carrying instructions) of Allah, it underwent such a change that none amongst the

> creation has the power to praise its beauty” [Hadith]
>
> “On top of each leaf, there was an angel who covered it with colors which cannot be described. Whenever he covered it by Allah's order (electromagnetic force fields carrying instructions), it would change. One version says: It would turn into sapphire and chrysolite, the beauty of which it is impossible for anyone to praise according to what it merits. On it were moths of gold” [Hadith]

According to the above Hadiths, when an angel sits on a leaf, an instrument hangs over him. In the Hadith, this instrument is described as a 'fruit, like earthenware vessel'. When commands (electromagnetic force fields carrying instructions) arrive, they are spurted through the instrument into the angel, and they sparkles with light rays of varying colors. This indicates that the data is infused into the angel through the instrument. In this way, the angel is assigned the knowledge of its task, and its body may be redesigned to fulfill it. The angel is then sent to its assigned station with a group.

The CCU is deliberately discussed in Secrion-9 of Chapter-6.

Section 3 of Chapter 53 **[Verse 19-30]: None can Intercede**

Have ye seen Lat and Uzza and another, the third, Manat? What! For you the male sex, and for Him the female! Behold, such would be indeed a division most unfair!

These are nothing but names which ye have devised—you and your fathers—for which God has sent down no authority.

They follow nothing but conjecture and what their own souls desire, even though there has already come to them Guidance from their Lord! Or is there for man whatever he wishes? But it is to God that the End and the Beginning belong.

How many-so-ever be the angels in the Skies, their intercession will avail nothing, except after God has given leave for whom He pleases, and that he is acceptable to Him.

Those who believe not in the Hereafter name the angels with female names. But they have no knowledge therein. They follow nothing but conjecture, and conjecture avails nothing against Truth.

Therefore, shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily, thy Lord knows best those

who stray from His Path, and He knows best those who receive guidance.

Section 4 of Chapter 53 **[Verse 31-55]: Allah is the Sole Authority**

Yea, to God belongs all that is in the Skies and Lands so that He rewards those who do evil according to their deeds.

Remarks:

The Skies and the Lands (Samawaat-wal-Ard, or this universe) are full of galaxies. These galaxies will be allotted to the Unbelievers according to their deeds. A great sinner will be given a vast galaxy with trillions of stars. He will be a vicegerent of God over his galaxy, but forgotten.

And He rewards those who do good with what is best. Those who avoid great sins and shameful deeds, only small faults—verily thy Lord is ample in forgiveness.

He knows you well when He brings you out of the earth and when you are hidden in your mothers' wombs. Therefore, justify not yourselves; He knows best who it is that guards.

See thou one who turns back, gives a little, then hardens? What! Has he knowledge of the

Unseen so that he can see? Nay, is he not acquainted with what is in the Books of Moses and of Abraham who fulfilled his engagements? Namely: That no bearer of burdens can bear the burden of another, that man can have nothing but what he strives for, that his striving will soon come in sight; then will he be rewarded with a reward complete.

That to thy Lord is the Final Goal.

That it is He Who grants Laughter and Tears.

That it is He Who grants Death and Life.

That He created the pairs; the male and the female from a drop when lodged.

Remarks:

Out of 46 chromosomes, two are sex chromosomes:

- The sex chromosomes of a male are X and Y chromosomes.
- The sex chromosomes of a female are X and X chromosomes.

If a zygote forms with the XY chromosome, the baby will be male; and if the zygote forms with the XX chromosome, the baby will be female.

In this verse, the point to note is: *"…the male and the female from a drop when lodged."* The semen is lodged, and it carries the sperms. The chromosomes of sperms are

haploid. So, some sperms carry Y chromosomes, and some carry X chromosomes. If a sperm with Y chromosome fertilizes the egg, the baby becomes male, and vice Versa.

Thus, a male or female child is produced due to the sperm, not the ovum. Therefore, men are responsible for the birth of a baby-girl or baby-boy.

That He has promised a Second Creation.

That it is He Who gives wealth and satisfaction.

That He is the Lord of Sirius. And that it is He Who destroyed the ancient 'Ad. And the Thamud, nor gave them a lease of perpetual life. And before them, the people of Noah, for that they were most unjust and most insolent transgressors. And He destroyed the overthrown Cities and covered them by that which He covered.

Then which of the gifts of thy Lord wilt thou dispute about?

Remarks:

In the above verses, the destruction of cities is mentioned after declaring Allah as the Lord of the star Sirius: *“That He is the Lord*

of Sirius. And that it is He Who destroyed the ancient 'Ad. And the Thamud…"

So, the destruction of the cities was related to Sirius. But how was it related?

The Universe is billions of light-years across, and we live in the innermost region (the First Sky). An angel starting from Sidratul-Muntaha would take billions of years to reach the Earth, even if he were moving at the speed of light. Therefore, Allah has prepositioned the angels in the Skies, according to the predicted fate, in groups that span 1,000 years.

> "He rules affairs from the Skies to the Earth, in the end will go up to Him on a day, the space whereof will be a thousand years of your reckoning." [Al Quran 32: 5]

The groups of angels initially descend into the Command Station. There are seven Command Stations in seven Skies. These Command Stations are special entities that house Archangels and Server Computers. The Servers are linked to Sidratul-Muntaha. It is likely that Archangel Michael commands the Command Station of the First Sky.

> "Allah is He Who created Seven Skies and the lands an equivalent (seven

astral objects). Through the midst of them descends His command that ye may know that Allah has power over all things and that comprehends all things in knowledge." [Al Quran 65:12]

There are many Fortresses under each Command Station. The Fortresses are star-like objects that harbor the angels. These angels remain energetic in the stars, as they are created from light.

"It is We who have set out fortresses in the Skies and made them fair-seeming to beholders. And We have guarded them from every satans accursed. But any that gains a hearing by stealth is pursued by a flaming fire, bright"
[Al Quran 15: 16–18]

From the Fortresses, the angels move to their job stations through successive Sakinahs. Each Sakinah carries a group for a period of one thousand months (approximately 83 years).

The bright star Sirius is a Fortress. It is located under the Command Station of the First (Innermost) Sky. Sirius harbors the angels of destruction.

The angels of destruction are prepositioned on the basis of predicted fate.

So, there may be last moment changes, though in most cases, the predictions come true. The people of Enoch corrected themselves in their final moments, and as a result, the punishment was directly canceled by Allah.

Allah is Merciful. He delayed the Flood of Noah for a long time.

[The cybernetic system of the angels is deliberately discussed in Section-9 of Chapter-6]

The Sirius System

The Sirius is the brightest star visible to the unaided eye. To find Sirius, one may use the Belt of Orion as the pointer—the line of three stars is pointing Sirius to the left. The star is 20 times brighter than the Sun. It is 8.6 (eight-point-six) light years away.

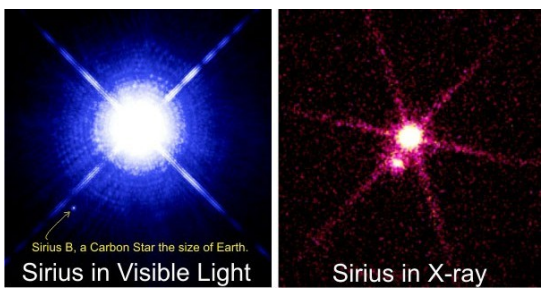


FIGURE 53.4: Sirius A and B

In 1862, Alvan Graham Clark discovered that Sirius has a faint companion. It is thought to be a white dwarf. It is named Sirius B. It is 10000 times dimmer than Sirius.

Sirius B has a mass 98 percent that of our Sun. Despite its large mass, Sirius B has a diameter of only 12,000 kilometers, making it smaller than Earth and much denser. Its gravitational force is 350,000 times stronger than Earth's gravitational force.

The stars in a binary system rotate around a common center of gravity.

Some astronomers predict that Sirius may have a third, tiny companion. However, telescopic observations reveal nothing. It could be an opening (portal) to a sub-channel leading from the Command Station of the First Sky, which might resemble a tiny black hole.

Section 5 of Chapter 53 **[Verse 56-62]: A Warner of the Warners of the Old**

This is a Warner of the Warners of the old! The ever-approaching draws nigh; none but God can lay it bare.

Do ye then wonder at this recital? And will ye laugh, and not weep, wasting your time in vanities?

But fall ye down in prostration to God and adore!

Chapter 54 [Al Qamar THE MOON]

Introduction

The Quran is a book of great knowledge. It proves by itself that it is a book from the true Creator.

But, the Quran is easy to understand, as it says: *And We have indeed made the Qur'an easy to understand and remember; then is there any that will receive admonition?*

Thus, the Quran should be followed according to its obvious meanings. It should also be memorized so that the verses can shape the mind.

Flowchart

Section 1 [Verse 1-8]: Following the Lusts
Section 2 [Verse 9-17]: Noah
Section 3 [Verse 18-22]: 'Ad
Section 4 [Verse 23-32]: Thamud
Section 5 [Verse 33-40]: Lut
Section 6 [Verse 41-45]: People of Pharaoh
Section 7 [Verse 46-50]: Moving into Hell
Section 8 [Verse 51-55]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 54 **[Verse1-8]: Following the Lusts**

The Hour is nigh, and the moon is cleft asunder. But if they see a sign, they turn away and say, "This is transient magic."

Remarks:

We find only a few Hadiths in respect of splitting the Moon:

> “This Hadith has been transmitted on the authority of Abdullah b. Mas'ud: We were along with Allah's Messenger (pbuh) at Mina that the Moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (pbuh) said to us: Bear witness to this” [Muslim]

> “Anas reported that some people of Makkah demanded from Allah's Messenger (pbuh) that he should show them a sign, and he showed the splitting of Moon” [Muslim]

The picture below shows the sign that the Moon could have been divided:

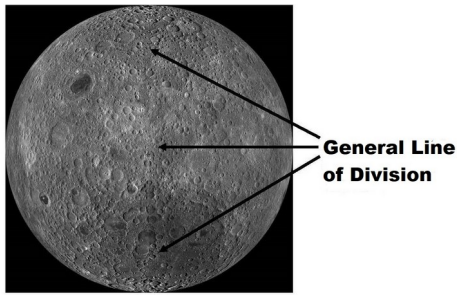


FIGURE 54.1: Moon (Far Side)

However, the interpretation of the picture may be incorrect.

And the verse says: *"The Hour is nigh, and the moon is cleft asunder".* It may mean that the Moon will be cleft asunder when Doomsday is near.

The Hadiths I have narrated may be fabrications. It should be remembered that the Hadiths were collected and recorded after about 100 to 300 years.

Such signs remain doubtful. A follower may believe, while others may not. One might perceive the miraculous sign as magic as well.

However, none can disbelieve the scientific signs embedded in the Quran. An intelligent and educated rejecter denies the Quran despite knowing it is true. They choose to follow their desires and lack the mental strength to forsake their carefree,

indulgent life. Rejecting the Quran for the sake of this short earthly life is indeed an eternal loss.

They reject and follow their lusts, but every matter has its appointed time. There have already come to them of the information wherein deterrence, mature wisdom—and Warners profits them not.

Therefore, turn away from them. The Day that the Caller will call to a terrible affair, they will come forth, their eyes humbled from graves, like locusts scattered abroad hastening with eyes transfixed towards the Caller. "Hard is this Day", the Unbelievers will say.

Section 2 of Chapter 54 **[Verse 9-17]: Noah**

Before them the People of Noah rejected. They rejected Our servant and said, "Here is one possessed!" And he was driven out.

Then he called on his Lord, "I am one overcome; do Thou then help!"

So, We opened the gates of sky with water pouring forth, and We caused the earth to gush forth with springs. So, the waters met to the extent decreed. But, We bore him on an (Ark)

made of broad planks and caulked with palm-fiber; she floats under our eyes—a recompense to one who had been rejected! And We have left this as a sign; then is there any that will receive admonition?

But how was My penalty and My warning?

And We have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?

Section 3 of Chapter 54 **[Verse18-22]: 'Ad**

The 'Ad rejected: Then how terrible was My penalty and My warning? For We sent against them a furious wind, on a Day of violent disaster, plucking out men as if they were roots of palm-trees torn up.

Yea, how was My penalty and My warning!

But We have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?

Section 4 of Chapter 54 **[Verse 23-32]: Thamud**

The Thamud rejected Warners: For they said, "What! A man! A solitary one from among ourselves! Shall we follow such a one? Truly, should we then be straying in mind and mad! Is

it that the Message is sent to him of all people amongst us? Nay, he is a liar, an insolent one!"

Ah! They will know on the morrow, which is the liar, the insolent one! For We will send the she-camel by way of trial for them. So, watch them and possess thyself in patience! And tell them that the water is to be divided between them; each one's right to drink being brought forward.

But they called to their companion, and he took a sword in hand and hamstrung.

Ah! How was My penalty and My warning! For We sent against them a single mighty blast and they became like the dry stubble used by one who pens cattle.

And We have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?

Section 5 of Chapter 54 **[Verse 33-40]: Lut**

The people of Lut rejected warning. We sent against them a violent Tornado with showers of stones, except Lut's household—them We delivered by early dawn, as a grace from Us; thus do We reward those who give thanks.

And did warn them of Our punishment, but they disputed about the warning. And they even sought to snatch away his guests from him, but

We blinded their eyes. Now taste ye My wrath and My warning.

Early on the morrow an abiding Punishment seized them. So, taste ye My wrath and My warning.

And We have indeed made the Qur'an easy to understand and remember, then is there any that will receive admonition?

Section 6 of Chapter 54 **[Verse 41-45]:**
People of Pharaoh

To the People of Pharaoh too aforetime came Warners. They rejected all Our signs, all of them, so We seized them with such penalty from One, Exalted in Power, able to carry out His Will.

Are your Unbelievers better than they? Or have ye immunity in the Sacred Books?

Or do they say, "We are an assembly supporting"?

Assembly will be defeated, and they will turn their backs.

Section 7 of Chapter 54 **[Verse 46-50]:**
Moving into Hell

Nay, the Hour is the time promised to them, and that Hour will be most grievous and most bitter.

Truly, those in sin are the ones straying in mind, and mad. The Day they will be dragged through the fire on their faces: “Taste ye the touch of hell!” Verily, all things have We created in proportion and measure, and Our command is but a single, like the twinkling of an eye.

Remarks:

How will the sinners be dragged through the fire on their faces, as the above verses state: *"The Day they will be dragged through the fire on their faces: "Taste ye the touch of hell!""*

The Land of Judgment will be created specifically in the Super Space, using matter taken from the reviving initial universe of the next cycle, in the state of Thaqal (Heavy Mass). After the Judgment, the sinners will be moved into the reviving universe through seven channels running through the Super Space. The sinners will travel through these channels like flying supermans.

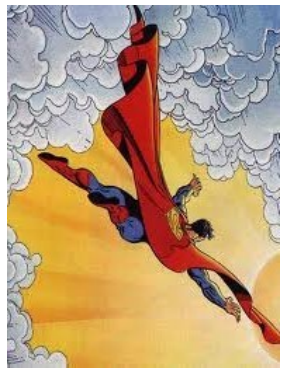


FIGURE 54.2: Dragged through the Fire on their Faces

At that time, the reviving universe will be unfolding with burning nascent galaxies. They will drag the sinners through the Fire on their faces.

Ultimately, each sinner will reach his designated galaxy on that Day of Law. Therefore, the verses under discussion say: *“The Day they will be dragged through the Fire on their faces: “Taste ye the touch of Hell!" Verily, all things have We created in proportion and measure, and Our command is but a single, like the twinkling of an eye.”*

At one stage, the Land of Judgment will be engulfed by the reviving universe.

The initial evolution of the reviving universe will resemble a prolonged explosion. However, even in an explosion,

every particle follows its predetermined path. And for the humans, the driving angels will be detailed from the beginning of the Resurrection. Thus, every sinner will reach his destination, determined through the judgment:

> “And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness (Amal-Nama)” [Al Quran 50:21]

Section 8 of Chapter 54 **[Verse 51-55]: Conclusion**

And in the past have We destroyed gangs like unto you, then is there any that will receive admonition?

All that they do is noted in Books—every matter, small and great, is on record.

As to the Guards: They will be in the midst of Jannaat and Rivers, in an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

Chapter 55 [Al Rahman THE MOST GRACIOUS]

Introduction

The Surah is a nice deliberation of Today, Tomorrow, and the Day after Tomorrow.

Flowchart

Segment-1: Today

Section 1 [Verse 1-4]: Gracious God
Section 2 [Verse 5-9]: Fall not short in the Balance
Section 3 [Verse 10-25]: The Passing Days

Segment-2: Tomorrow

Section 4 [Verse 26-30]: The Doomsday
Section 5 [Verse 31-32]: The Judgment Day

Segment-3: Day after Tomorrow

Section 6 [Verse 33-45]: Days in the Hell
Section 7 [Verse 46-77]: Days in the Jannaat

Segment-4: Conclusion

Tafsir of the Surah
Segment-1
Today

Section 1 of Chapter 55 **[Verse 1-4]:**
Gracious God

Most Gracious! It is He Who has taught the Qur'an. He has created man; He has taught him to talk.

Remarks:

A human is created with a suitable tongue, teeth, lips, nose, throat, lungs, and other structures that enable speech. Innumerable nerves connect the muscles to the highly developed brain to coordinate the actions required for talking. This is not a simple design. We possess fully developed languages.

Inspiration may arise from the inherent emotions of the nafs (soul). The brain translates this inspiration into language and generates corresponding commands for the muscles. These commands are transmitted

through the nerves, which coordinate the movement of the tongue, teeth, lips, nose, throat, lungs, and other structures, all working together at high speeds to produce words through the mouth. Allah is far greater than that we can think.

Section 2 of Chapter 55 **[Verse 5-9]: Fall not short in the Balance**

The sun and the moon follow courses computed and the herbs and the trees both bow in adoration.

And the Sky has He raised, and He has set up the balance, in order that ye may not transgress balance.

So, establish weight with justice and fall not short in the balance.

Section 3 of Chapter 55 **[Verse 10-25]: The Passing Days**

It is He Who has spread out the land for creatures. Therein is fruit, and date-palms producing spathes, also corn with leaves and stalk for fodder, and sweet-smelling plants.

Then which of the favors of your Lord will ye deny?

He created man from splendid sauce (*salsalin kal fakhari*).

Remarks:

In the above verse, 'salsalin kal fakhari' is typically translated as 'sounding clay like unto pottery'. However, 'salsa' actually means 'sauce', and 'fakhari' means 'proud', 'splendid', or similar terms. Therefore, I have translated 'salsalin kal fakhari' as 'splendid sauce'; it can also be translated as 'proud sauce'.

Why the sauce is splendid / proud?

The basic ingredient in creating a human is amino acids, which can be likened to sauce. A form of it is available in the market.

FIGURE 55.1: Amino Acid (*'salsalin kal fakhari')*

The sauce (amino acid) is described as proud or splendid because of its remarkable qualities. Each amino acid consists of a central carbon, which is bonded to an amine group (NH2), a carboxyl group (COOH), a hydrogen atom, and an R group. The R group varies, leading to the production of 20 different types of amino acids.

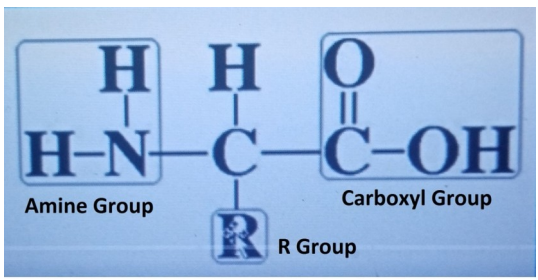


FIGURE 55.2: Generic Structure of Amino Acid

The human body is primarily made up of proteins. There are approximately 20,000 types of proteins in the body, all of which are made from the 20 types of amino acids available in a cell. The amino acids are sequenced according to mRNA as a linear chain, which is then folded into specific shapes to form a type of protein.

Therefore, the amino acid is a splendid sauce that comes in 20 types and can combine to form 20,000 types of proteins. The sauce (amino acid) deserves to be proud because of its extremely broad spectrum of abilities.

And He created Jinns from the ‘prairie of fire’ *(marijin min narin).* Then which of the favors of your Lord will ye deny?

Remarks:

In the above verses, *'marijin min narin'* is commonly translated as 'smokeless flame of fire'. However, *'marijin'* actually means 'prairie', 'grassland', or 'lowland'. Therefore, I have translated *'marijin min narin'* as 'prairie of fire'.

Thus, the jinn are created from something that originates in the prairie of fire. The land should be filled with fire, or it could be a place where anything that falls ignites into flames. What kind of land and what kind of fire are these?

> “… and the jinn race We had created before from the poisonous fire” [Al Quran 15:27]

So, the prairie of fire produces poisonous fire.

All fire burns and destroys; what could poisonous fire be?

It seems that the verse is referring to antimatter. When matter and antimatter collide, they annihilate each other, producing light. Therefore, antimatter is poisonous to matter.

The jinn exist around us, but we cannot interact with them directly or through instruments. The characteristics of the jinn, as described in the Quran and Hadith, suggest that they may be anti-creatures made of antimatter.

Therefore, in the above verse, 'prairie of fire' should be interpreted as 'a deposit of antimatter,' such as a neutron star. When baryonic matter falls onto a neutron star, it produces fire.

Therefore, the jinn are anti-creatures made of antimatter.

This universe (Samawaat) is a two-in-one universe: one part is visible to us, created from baryonic matter, while the other part is invisible, created from dark matter. This universe contains about six times more dark matter than regular matter. Antimatter is a form of dark matter.

This universe is essentially the home of the jinn and an exile for humans, being the children of Adam and Eve.

Lord of the Two Easts and Lord of the Two Wests. Then which of the favors of your Lord will ye deny?

Remarks:

The Two Easts and Two Wests are often explained as two extreme points on the eastern and western horizons, within which the sun rises and sets over the span of a year.

However, I believe the verse is referring to the major entities of the Super Sky (Super Space), with the entire universe located in the Eastern Super Space and the Jannaat situated in the Western Super Space.

In addition, the Araf is divided into an Eastern Part and a Western Part. The Eastern Part of the Araf is the primary abode of the angels associated with the Samawaat (this universe), while the Western Part of the Araf is the primary abode of the angels associated with the Jannaat (another universe). These two parts are connected by the two main branches of Sidratul-Muntaha.

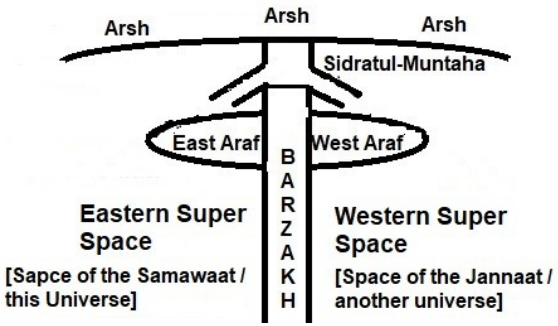


FIGURE 55.2: Two Easts and Two Wests

Thus, the Two Easts refer to this universe (Samawaat) and the Eastern Araf, while the Two Wests refer to the Jannaat and the Western Araf.

He has let free the two bodies of flowing water meeting together. Between them is a Barrier, which they do not transgress. Then which of the favors of your Lord will ye deny?

Out of them come Pearls and Coral. Then which of the favors of your Lord will ye deny?

Remarks:

The corals are living organisms. When they die, they leave behind skeletons that form the rock-like structure. Corals can survive in the warm, saltwater of the oceans. Oysters and mussels, which produce pearls, also

require warm water. High-latitude regions (between 60 and 90 degrees latitude in the northern and southern hemispheres) are not suitable for them due to the cold water. Therefore, the above verses are referring to the oceans, excluding the high-latitude regions.

Except in high-latitude regions, ocean water is divided by a barrier known as the Pycnocline. The Pycnocline is a layer in the ocean, located between 100 and 1,000 meters below the surface. In this layer, water density increases rapidly with depth due to changes in temperature and salinity. The layer is extremely stable and acts as a barrier, preventing the vertical flow of water and protecting the surface waters (approximately the upper 100 meters). As a result, changes in salinity and temperature are minimal below the Pycnocline but are seasonal in the surface waters.

"Except at high latitudes, the ocean is divided into three horizontal depth zones based on density: the mixed layer, Pycnocline layer, and deep layer"

– NASA, Ocean Motion.

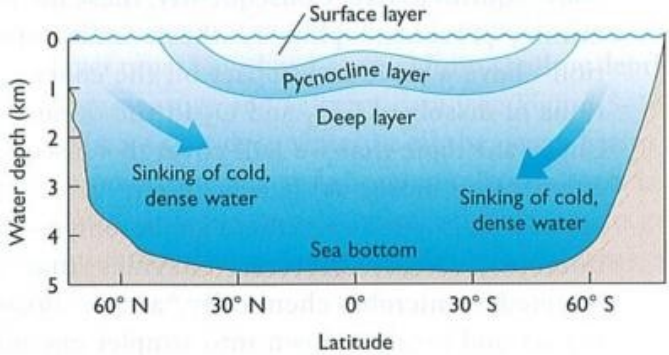


FIGURE 55.3: Layer of the Ocean

The water in the surface layer (Mixed Layer) is mixed with fresh water from rivers and rainfall, making it less saline. This less saline water is ideal for the growth of various types of phytoplankton, which serve as food for zooplankton, the primary food source for fish.

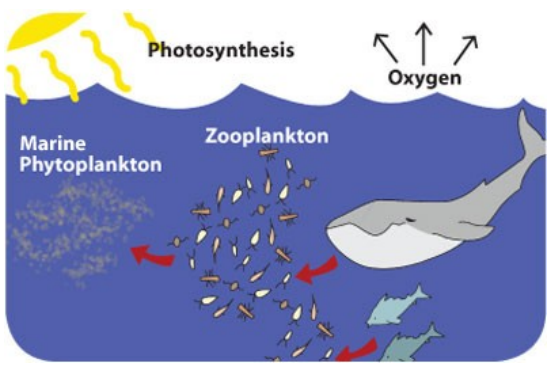


FIGURE 55.4: Mixed Layer

The Deep Layer is suitable for decomposers, such as bacteria, protozoa, algae, fungi, etc.

Allah, who is capable of creating a barrier (Pycnocline) in the water with the water, is able to maintain both the Universe and the Anti-Universe across different dimensions of space.

It should also be noted that the polar and sub-polar regions are not suitable for the production of corals and pearls. Similarly, the polar and sub-polar regions are not conducive to the formation of a Pycnocline. In these regions, the surface water becomes cold and frequently sinks into the deeper layers, disrupting the Pycnocline. The Quran is precise and literally true in every verse.

And His are the ships sailing smoothly through the seas, lofty as mountains. Then which of the favors of your Lord will ye deny?

Segment-2
Tomorrow

Section 4 of Chapter 55 **[Verse 26-30]: The Doomsday**

Each from it will perish, but will abide the Face of thy Lord, full of Majesty, Bounty and Honor. Then which of the favors of your Lord will ye deny?

Remarks:

The Skies (Samawaat / this Universe) will be rolled up, ultimately collapsing into a state where matter is annihilated (Big Crunch). Only the information (photons) and forces (commands/ruh) wrapped around a point of extreme gravitational force will survive. The gravitational force is an extended elementary soul of Allah. The super-compact universe will become a bright point on His face of nafs (soul). His face of nafs is formed by the forces, including gravitational force, radiating through His face in form. He will then reprogram the universe to revive it for the next cycle.

When He will release the super-compact universe, it will return to the right hand of His nafs, attaining mass (Thaqal), and the resurrection of the dead will occur.

The evolution of the reviving universe will be temporarily halted for Judgment and Salvation. The righteous will be taken to another universe called Jannaat, while the

sinners will remain in the galaxies of this universe (Samawaat), enduring eternal disasters and pain, as forgotten vicegerents of God.

Of Him seeks every creature in the Skies and Lands; every day He is on! Then which of the favors of your Lord will ye deny?

Remarks:

Allah is great, and His creations are countless. Reflect on the moment when Allah began the creation of this universe. There were great risks involved. Although Allah first created a computer and devised a plan as a virtual universe, the materialization of that plan was astronomically vast, complex, and risky.

He created the universe and has been running it successfully for billions of years. He must complete the cycle, and its completion will make creation cyclic and everlasting. He is continuously working toward this. If He can fulfill His plan, He will appear as a fully successful Creator, Sustainer, Evolver, and Re-Creator.

However, a tiny human, thinking, must have faith in Him.

Section 5 of Chapter 55 **[Verse 31-32]: The Judgment Day**

Soon shall We settle your affairs, O both ye Heavy Masses (Thaqalani)! Then which of the favors of your Lord will ye deny?

Remarks:

From the Face of God, the universe will be revived to the state of Thaqal (Heavy Mass), where the Resurrection of the dead will take place.

During the Final Judgment, two Heavy Masses (Thaqalani) will exist in the Eastern Super Space. One (Main Thaqal) will be formed from all the matter of this universe (Samawaat), excluding the matter of the Solar System. The other, the Land of Final Judgment, will be created from the matter of the Solar System.

Segment-3
The Day after Tomorrow

Section 6 of Chapter 55 **[Verse 33-45]: Days in the Hell**

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the Skies and Lands,

pass ye! Not without authority shall ye be able to pass! Then which of the favors of your Lord will ye deny?

On you will be sent a flame of fire and a smoke; no defense will ye have. Then which of the favors of your Lord will ye deny?

When the Sky is rent asunder, and it becomes red like ointment. Then which of the favors of your Lord will ye deny?

On that Day no question will be asked of man or jinn as to his sin. Then which of the favors of your Lord will ye deny?

The sinners will be known by their marks, and they will be seized by their forelocks and their feet. Then which of the favors of your Lord will ye deny?

This is the Hell, which the sinners deny.

In its midst and in the midst of boiling hot water will they wander round! Then which of the favors of your Lord will ye deny?

Remarks:

After the Judgment, the rewarded individuals will be transferred to the Jannaat (another universe).

Nobody can pass beyond the zones of the Skies and Lands (this universe) without authority, as stated in the verses: *"O ye assembly of Jinns and men! If it be ye can*

pass beyond the zones of the Skies and Lands (this universe), pass ye! Not without authority shall ye be able to pass!"

The unbelievers will be scattered across the galaxies of this universe; *"…they will be seized by their forelocks and their feet."* The phrase 'seized by the forelock and feet' refers to being pulled by the gravitational forces of their galaxies. Soon, a person will fall into his destined galaxy. The galaxies of this universe are the objects of Hell, which the sinners deny.

Section 7 of Chapter 55 **[Verse 46-77]: Days in the Jannaat**

But for such as fear the Time when they will stand before their Lord, there will be two Jannaat. Then which of the favors of your Lord will ye deny?

Containing all kinds. Then which of the favors of your Lord will ye deny?

In them will be two springs flowing. Then which of the favors of your Lord will ye deny?

In them will be fruits of every kind, two and two. Then which of the favors of your Lord will ye deny?

They will recline on carpets whose inner linings will be of rich brocade; the fruit of the

gardens will be near. Then which of the favors of your Lord will ye deny?

In them will be chaste restraining their glances whom no man or Jinn before them has touched. Then which of the favors of your Lord will ye deny? Like unto rubies and coral. Then which of the favors of your Lord will ye deny?

Is there any reward for good, other than Good? Then which of the favors of your Lord will ye deny?

And besides these two, there are two other Jannaat. Then which of the favors of your Lord will ye deny? Dark-green in color. Then which of the favors of your Lord will ye deny?

In them will be two springs pouring forth water in continuous abundance. Then which of the favors of your Lord will ye deny?

In them will be fruits and dates and pomegranates. Then which of the favors of your Lord will ye deny?

In them will be fair (Companions), good, beautiful. Then which of the favors of your Lord will ye deny?

Companions restrained in pavilions. Then which of the favors of your Lord will ye deny?

Whom no man or Jinn before them has touched. Then which of the favors of your Lord will ye deny?

Reclining on green cushions and rich carpets of beauty. Then which of the favors of your Lord will ye deny?

Remarks:

So, fall not short in the Balance on the Day of Judgment.

Segment-4
Conclusion

Section 8 of Chapter 55 **[Verse 78]:**
Conclusion

Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

Chapter 56 [Al Waq'iah THE INEVITABLE]

Introduction

The Surah divides mankind into three distinct groups. It narrates the severity of punishment and emphasizes the Quran as a great Book of Warning.

Flowchart

Section 1 [Verse 1-6]: Inevitable Event
Section 2 [Verse 7-26]: Foremost among Three Groups
Section 3 [Verse 27-40]: Companions of the Right Hand
Section 4 [Verse 41-56]: Companions of the Left Hand
Section 5 [Verse 57-74]: Witness the Truth?
Section 6 [Verse 75-87]: The Book of Warning
Section 7 [Verse 88-96]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 56 **[Verse 1-6]: Inevitable Event**

When the Event inevitable come to pass, then will none entertain falsehood concerning its coming—it will bring low; it will exalt.

When the Land shall be shaken to its depths and the mountains shall be crumbled; crumbling so they become dust dispersing.

Section 2 of Chapter 56 **[Verse 7-26]: Foremost among Three Groups**

And ye shall be sorted out into three classes.

Then the companions of the right and; what will be the companions of the right hand?

And the companions of the left hand; what will be the Companions of the Left Hand?

And those foremost, will be foremost. These will be those nearest to God in Jannaati Naim—a number of people from those of old and a few from those of later times—on thrones encrusted; reclining on them facing each other. Round about them will youths perpetual with goblets, beakers, and cups out of clear-flowing fountains; no after-ache will they receive therefrom, nor will they suffer intoxication; and with fruits, any that they may select; and the flesh of fowls, any that they may desire.

And companions with beautiful, big, and lustrous eyes; like unto pearls well-guarded—a reward for the deeds of their past.

Neither frivolity will they hear therein, nor any taint of ill; only the saying, "Peace! Peace!"

Section 3 of Chapter 56 **[Verse 27-40]: Companions of the Right Hand**

The companions of the right hand; what will be the companions of the right hand?

Among lote-trees, without thorns; among tall trees, with flowers piled one above another; in shade, long-extended; by water flowing constantly; and fruit in abundance whose season is not limited, nor forbidden; and on thrones raised high.

We have created of special creation and made them virgin, pure, beloved, equal in age for the companions of the right hand.

A number from those of old, and a number from those of later times.

Section 4 of Chapter 56 **[Verse 41-56]: Companions of the Left Hand**

The companions of the left hand; what will be the companions of the left hand?

In the midst of a fierce blast of fire, and in boiling water, and in the shades of black smoke

—nothing to refresh, nor to please. For that they were wont to be indulged before that in wealth and persisted obstinately in wickedness supreme!

And they used to say, "What! When we die and become dust and bones, shall we then indeed be raised up again; and our fathers of old?"

Say: “Yea, those of old and those of later times; all will certainly be gathered together for the meeting appointed for a Day well-known. Then will ye truly, O ye that go wrong and treat as falsehood, Ye will surely taste of the tree of Zaqqum. Then will ye fill your insides therewith, and drink boiling water on top of it. Indeed, ye shall drink like diseased camels raging with thirst!”

Such will be their entertainment on the Day of Requital!

Section 5 of Chapter 56 **[Verse 57-74]: Witness the Truth**

It is We Who have created you; why will ye not witness the Truth?

Do ye then see what ye throw out (sperm and ovum)? Is it ye who create it, or are We the

creators? We have decreed death to be your common lot, and We are not to be frustrated from changing your forms and creating you in that ye know not. And ye certainly know already the first form of creation; why then do ye not celebrate His praises?

Remarks:

The Unbelievers will be resurrected in modified forms. A person destined to live in a galaxy (hell) will be a tough giant, suitable to live over there.

A human nafs (soul) is a combination of unknown force fields (ruhs). It preserves the information of physical development from the state of the zygote to the state of maturity in a program of creation. After death, an angel collects the nafs, and it gets fixed in its form. Thus, on Earth, the body is like a mold, and the soul (nafs) is like a cast.

An idol worshipper can become possessed by a satanic jinni during his earthly life. A jinni is created from antimatter and cannot directly mount a human body, which is made from baryonic matter. It mounts through the human's nafs. The nafs is the source of a human's emotions and the ultimate receiver of his senses. Therefore, the mounted jinni can influence his emotions and enjoy his

senses. The jinni enjoys the charms of human's life through the possessed person; even shares his children. As a result, the nafs of the human becomes deformed. It learns to interact with the jinni possessing him, though he may not know or feel it. The human's nafs is developed and programmed accordingly; it takes on a devil-human shape and remains fixed in that state upon his death. In the Sijjin, the nafs is further enhanced in its deformed shape.

On the Day of Resurrection, his nafs will be supplied with a set of his double-helix DNA molecules, collected from the remains of his earthly body. Then, his body will be regenerated using matter from the surroundings. He will not need a mother's womb or shaping by Allah directly; instead, he will develop within the framework of his deformed nafs (soul). In this process, the nafs will function like a mold, while the bones and flesh, produced by the DNA code, will be like the cast.

It should be noted that a zygote cannot form a human body perfectly in the mother's womb. The nafs, given soon after conception, is raw and cannot assist in this process. Allah helps shape the human body in the mother's womb. But, at the time of Resurrection, the nafs will have matured and will assist the DNA in forming the body according to the

program it followed and developed on the Earth. Moreover, the nafs is essential for instilling his emotions.

An unbeliever will have a body with a devil-human shape, standing thousand kilometers tall. He will need space from Makkah to Madinah just to sit. His tooth will be as large as the Mount of Uhud. His dormant systems for interacting with the jinn will mature and develop further. He will become a multidimensional being, left within the Samawaat (this universe), which is essentially created for the jinn. He will be a forgotten vicegerent of God, overseeing a galaxy in this universe.

We already understand our present form of creation. All animals, from the amoeba to the giant blue whale, are created from the same double-helix DNA molecules. Only the codes differ. Therefore, it will be possible to create giant multidimensional humans for the galaxies. Their enhanced nafs will grant them the abilities to interact with the jinns, who will be living with them in their galaxies. An unbeliever will have an entire galaxy as his domain, with no other humans in it.

> “Allah created the Skies and Lands (Universe) for just ends, and in order that each soul may find the recompense of what it has earned and

none of them be wronged." [Al Quran 54: 22]

"We created not the Skies and Lands and all between them (Universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of sorting out is the time appointed for all of them."

[Al Quran 44: 38–39]

See ye the seed that ye sow in the ground? Is it ye that cause it to grow, or are We the cause? Were it Our will, We could crumble it to dry powder, and ye would be left in wonderment, "We are indeed left with debts, indeed are we shut out"

See ye the water, which ye drink? Do ye bring it down from the cloud, or do We? Were it Our will, We could make it salt; then why do ye not give thanks?

See ye the Fire, which ye kindle? Is it ye who grow the tree, which feeds the fire, or do We grow it? We have made it a memorial and an article of comfort and convenience for the denizens of deserts.

Then celebrate with praises the name of thy Lord, the Supreme!

Section 6 of Chapter 56 **[Verse 75-87]: The Book of Warning**

Furthermore, I swear by the houses of stars *(mawaqi'i-nujumi),* and that is indeed a mighty adjuration, if you know great.

Remarks:

The stars are not haphazardly scattered throughout space; they are grouped into systems called galaxies. Therefore, in the above verse, a 'galaxy' is referred to as the 'house of stars' (mawaqi'i-nujumi).

FIGURE 56.1: A Barred Spiral Galaxy

In the 1920s, American scientist Edwin Hubble discovered that there are many galaxies in the Universe. He categorized

them into four types: Barred Spiral Galaxies, Spiral Galaxies, Elliptical Galaxies, and Irregular Galaxies.

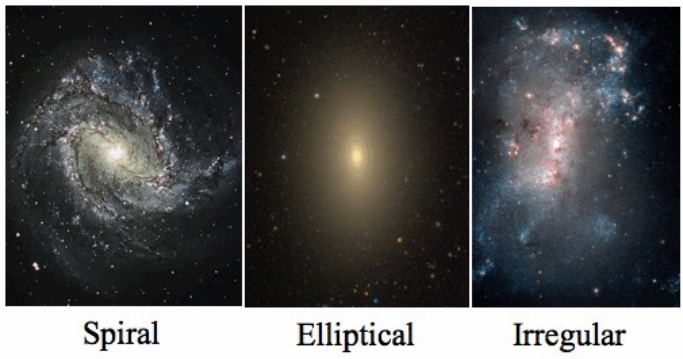


FIGURE 56.2: Types of Galaxies

There are about 170 billion galaxies in the visible universe. But why are the galaxies mentioned in the above verse to warn the people?

It is because these are the objects of Hell.

[I have discussed the objects of Hell deliberately in Section-27 of Chapter-3]

That this is indeed a Most Honorable Qur'an in Book well-guarded, which none shall touch but those who are clean—a Revelation from the Lord of the universes. Is it such a Message that ye would hold in light esteem!

And have you made it your livelihood that you should declare it false? Then why when the soul at death reaches the throat, and while you are looking on, and Our angels are nearer to him than you and yet see not, then why do you not if you are exempt from account call back the soul, if you are true?

Section 7 of Chapter 56 **[Verse 88-96]: Conclusion**

Thus, then if he be of those nearest to God—rest and satisfaction and a Garden of Delights.

And if he be of the companions of the right hand—peace be unto thee from the companions of the right hand.

And if he be of those who treat as falsehood, who go wrong, for him is entertainment with boiling water and burning in Hell-Fire.

Verily, this is the Very Truth and Certainty. So, celebrate with praises the name of thy Lord, the Supreme.

Chapter 57 [Al Hadid IRON]

Introduction

The Surah instructs spending money for the cause of God, both during the time of Prophet Muhammad (pbuh) and in later times, when mighty wars will cause great devastations.

Flowchart

Section 1 [Verse 1-6]: Presence of Allah as Hidden and Evident Entity
Section 2 [Verse 7-21]: Spending in Charity
Section 3 [Verse 22-25]: End times and the Need of Charity
Section 4 [Verse 26-29]: Double Mercy to Muslims

Tafsir of the Surah

Section 1 of Chapter 57 **[Verse 1-6]: Presence of Allah as Hidden and Evident Entity**

Whatever is in the Skies and Lands, let it declare the praises and glory of God for He is the Exalted in Might, the Wise. To Him belongs the dominion of the Skies and Lands; it is He

Who gives life and death; and He has power over all things.

He is the First and the Last, the Evident and the Hidden, and He has full knowledge of all things.

Remarks:

Necessary Background Knowledge: Chapter-1 (Tafsir of Surah Fatihah).

The last paragraph of the above verses is confusing. 'The First and the Last' means 'the Beginning and the End.' Allah has no beginning and no end. So, how is He the First and the Last?

A similar verse is also found in the Holy Bible:

> "I am the Alpha and the Omega, the First and the Last, the Beginning and the End."
>
> – Revelation 22:13 Holy Bible

The verse in the Holy Bible may escape scrutiny, as the Bible is very old and has been distorted. But what about the Quran?

Allah cannot be the First and the Last in any case.

Actually, the verse in the Quran is different from the one in the Holy Bible. While they may appear similar, they do not carry the same meaning. The middle part of the Quranic verse describes Allah as both Evident (*Jahir*) and Hidden (*Batin*). Therefore, the overall verse conveys a different meaning than the obvious one. This is discussed further below:

"He is the First and the Last..." means that Allah encompasses the entire creation, from the beginning to the end (the creation has a beginning and an end, but Allah does not).

Allah is *"...the Evident and the Hidden..."* meaning that He encompasses creation from the deepest to the highest levels. He is active at the level of fundamental subatomic particles, where scientists perceive some of His acts as the acts of Quantum Force Fields. He is also active at the level of stars, galaxies, and the universe, with scientists interpreting some of His acts as the acts of Gravitational Force.

Thus, the last part of the verse *'...He has full knowledge of all things'* is justified.

One may notice that the terms 'Evident (Jahir)' and 'Hidden (Batin)' do not appear in the verse of the Holy Bible. Instead, it

repeats words of similar meaning three times: 'Alpha and Omega', 'the First and the Last', and 'the Beginning and the End.' Therefore, the verse of the Holy Bible does not convey God's all-embracing presence in the creation, which would imply the possession of full knowledge of everything. It is likely that the verse in the Holy Bible was mistranslated in ancient times.

[Allah in shape' and 'Allah existing everywhere by extending several elementary souls (Force Fields / Ruhs) of His nafs' are discussed in detail in Section-1 of Chapter-1.]

He it is Who created the Skies and Lands in Six Days and is moreover firmly established on the Arsh. He knows what enters within the earth and what comes forth out of it, what comes down from sky and what mounts up to it. And He is with you where-so-ever ye may be. And God sees well all that ye do.

To Him belongs the dominion of the Skies and Lands, and all affairs are referred back to God.

He merges Night into Day and He merges Day into Night, and He has full knowledge of the secrets of hearts.

Section 2 of Chapter 57 **[Verse 7-21]: Spending in Charity**

Believe in God and His apostle and spend out of the (substance) whereof He has made you heirs; for those of you who believe and spend, for them is a great Reward.

What cause you have—why you should not believe in God? And the Apostle invites you to believe in your Lord and has indeed taken your Covenant, if ye are men of Faith.

Remarks:

The verses were most likely revealed before a war, when the Prophet (pbuh) needed funds for the expedition. If Islamic leadership requests money for the cause of Allah, such as for a military expedition, then donating according to one's capacity is a duty for a Believer. If someone who is able to donate chooses not to, they may be perceived as a Munafiq (hypocrite) and, therefore, an Unbeliever.

This does not relate to day-to-day charity at a personal level. A Believer remains a Believer even if they do not spend in charity at a personal level.

He is the One Who sends to His Servant manifest verses that He may lead you from the depths of darkness into the light, and verily God is to you Most Kind and Merciful.

And what cause you have, why you should not spend in the cause of God? For to God belongs the heritage of the Skies and Lands. Not equal among you are those who spent and fought before the victory; those are higher in rank than those who spent and fought afterwards. But to all has God promised a goodly (reward). And God is well acquainted with all that ye do.

Who is he that will loan to God a beautiful loan; for (God) will increase it manifold to his credit, and he will have a liberal reward.

One Day shall thou see the believing men and the believing women, how their light runs forward before them and by their right hands: "Good News for you this Day! Jannaat beneath which flow rivers! To dwell therein for aye! This is indeed the highest Achievement!"

Remarks:

During the Miraj (Night Journey), the Prophet (pbuh) saw from an object in the Seventh Sky that two channels were connecting this universe (Samawaat) with the East Araf. Gabriel (pbuh) said that one

was the Channel of Light and the other was the Channel of Darkness.

Gabriel (pbuh) said that there was another pair of channels connecting the West Araf with the Jannaat. These channels were not visible from the Seventh Sky, where the Prophet (pbuh) was standing at that time.

The same paths will be used on the Day of Judgment to guide the believers into the Jannaat (via Araf). The Channel of Light is not suitable for humans; it is likely meant for the angels and the ruhs. Humans will travel through the Channel of Darkness, and therefore, they will need light.

One Day will the hypocrites, men and women, say to the Believers: "Wait for us! Let us borrow from your Light!" It will be said: "Turn ye back to your rear, then seek a light!" So, a wall will be put up between them with a gate therein. Within it will be mercy throughout, and without it all alongside will be punishment!

Will call out: "Were we not with you?"

Will reply: "True, but ye led yourselves into temptation, ye looked forward, ye doubted, and desires deceived you until there issued the command of God—and the Deceiver deceived you in respect of God. This Day shall no ransom be accepted of you, nor of those who rejected God. Your abode is the fire. That is the proper place to claim you, and an evil refuge it is!"

Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of God and of the truth, which has been revealed, and that they should not become like those to whom was given revelation aforetime (Jews)—but long ages passed over them, and their hearts grew hard; for many among them are rebellious transgressors.

Know ye that God gives life to the earth after its death! Already have We shown the signs plainly to you that ye may learn wisdom. For those who give in charity, men and women, and loan to God a beautiful loan, it shall be increased manifold and they shall have a liberal reward.

And those who believe in God and His apostles they are the sincere and the witnesses in the eyes of their Lord; they shall have their reward and their light. But those who reject God and deny Our signs, they are the companions of hell-fire.

Know ye that the life of this world is but play and amusement, pomp and mutual boasting, and multiplying among yourselves riches and children. Here is a similitude:

How rain and the growths, which it brings forth, delight the tillers—soon it withers; thou will see it grow yellow, then it becomes dry and crumbles away.

But in the hereafter is a penalty severe, and forgiveness from God and good pleasure. And

what is the life of this world but goods and chattels of deception!

Race to forgiveness from your Lord and a Jannaat, the width whereof is as the width of the Sky and Land, prepared for those who believe in God and His apostles; that is the grace of God, which He bestows on whom He pleases, and God is the Lord of Grace Abounding.

Section-3 of Chapter 57 **[Verse 22-25]: End times and the Need of Charity**

No misfortune can happen on earth or in your souls but is recorded in a book; We bring it into existence beforehand; that is truly easy for God —in order that ye may not despair over matters that pass you by, nor exult over favors bestowed upon you; for God loves not any vainglorious, boaster; such persons as are covetous and commend covetousness to men. And if any turn back, verily God is Free of All Needs, Worthy of All Praise.

Remarks:

Allah had created a Master Design in His computer (CCU) before beginning the creation of this universe. The Master Design was a virtual universe in which we also existed and experienced virtual lives.

We could be created in the virtual universe from our genome codes, which were derived sequentially from the genome codes of our virtual parents.

Our entire lives were represented in the virtual universe. Later, our fates were extracted from the virtual universe and written by the Pen in separate files. Now, the angels monitor the materialization of our fates. Thus, the above verses say, *"No misfortune can happen on earth or in your souls but is recorded in a book; We bring it into existence beforehand..."*

[The fate and its materialization are deliberately discussed in Section-9 of Chapter-6.]

When Muslims are suffering from defeats and disasters, they should not be disheartened. They should support each other to endure these hardships. Nothing is happening that Allah did not already know.

We sent aforetime our apostles with clear signs and sent down with them the book and the balance that men may stand forth in justice.

Remarks:

The Jews were given many laws, but ultimately, the majority felt these laws were

a heavy yoke around their necks. After Solomon's death, they revolted, became divided, and were scattered across the world.

The Quran prescribes a few laws with punishments, such as for theft, adultery, fornication, spreading scandal, and creating disorder in society. These laws, which include prescribed punishments, can be enacted through the courts and can be termed as Islamic Laws.

The Quran is a Book of Guidance, not a Book of Law. The Torah, on the other hand, is a Book of Law, which is not meant for us to follow.

The Quran addresses many other offenses, for which punishments would be given in the afterlife. Can the Highest Islamic Leadership (Caliph) or a team under him devise earthly punishments for these offenses? I believe it would be wrong to devise punishments for these offenses, as Allah has not prescribed. For example, one should not be punished for breaking the hijab, because the Quran has not prescribed a punishment for this offense.

Many laws are required to govern a country. God has not provided all the laws needed to maintain balance in societies. So, what 'balance' is the verse under discussion referring to?

I believe it refers to the balance of laws. Humans may view adultery, fornication,

spreading scandal, and similar actions as petty offenses, or may not consider them offenses at all. For example, if fornication occurs with the consent of both the man and woman, it is not considered a crime in most countries. However, it is a crime in the sight of God.

Thus, the Quran has prescribed punishments for certain offenses to maintain balance between divine laws and manmade laws. The offenses for which the Quran has prescribed punishments in this earthly life negatively and gravely affect religion, society, and psychological well-being of a person.

If the Quran has prescribed a punishment for an offense, the punishment must be carried out. However, a judge may choose to forgive, as the Quran allows for the possibility of forgiveness. The Highest Islamic Leadership or Caliph should monitor whether the governments are promulgating these laws through the courts.

The Sultan Caliphs of old required many laws to govern their empires. They formulated these laws through their favored religious scholars and promulgated them as religious laws. Many of these laws are known as Fiqh (the theory or philosophy of Islamic law, based on the teachings of the Quran and the traditions of the Prophet). These scholars

derived the laws from their often erroneous understanding of the Quran, the Hadith, their personal interpretations, and Ijma (consensus). They also determined the punishments. However, the Quran has not prescribed punishments for many of these offenses. Therefore, the Sultan Caliphs and the *Faqihs* were responsible for judging the severity of the offenses and the punishments they prescribed and promulgated. Allah is the Most Merciful to His creatures.

In matters related to our day-to-day lives, the Quran instructs a judge to be just:

> "…but say: "I believe in the Book which Allah has sent down (the Quran), and I am commanded to judge justly between you…" [Al Quran 42:15]

Therefore, laws can be made by Rulers, Lawmakers, or *Faqihs* to manage day-to-day affairs harmoniously, but these should not be termed as Islamic laws, and punishments should not be given in the name of God.

To conclude, Islam is not meant to govern governments or courts, nor does it provide a political program for running a country. Only a few laws are given with prescribed punishments, which the Rulers under the highest Islamic leadership (Caliph) should implement.

Furthermore, the highest Islamic leadership is granted by God; it cannot be established through revolution, as the Muslim Ummah is vast and divided into races and sects. We are only to recognize him when he rises and follow him.

And We sent down iron, in which is mighty war as well as many benefits for mankind—that God may test, who it is that will help unseen Him and His apostles; for God is Full of Strength, Exalted in Might.

Remarks:

There is mighty war in iron. Iron is abundant in nature. It can be made extra-strong to produce high-velocity guns with rifled barrels, strong armor, and machines that can sustain high temperatures and pressures (such as jet engines). It has brought forth mighty wars and replaced hand-to-hand combat.

Iron and the related mighty wars have put Muslims to the test, as stated in the above verses: *"And We sent down Iron, in which is mighty war as well as many benefits for mankind—that God may **test**, who it is that will help unseen Him and His apostles;"* Here *"...unseen Him and His apostles..."* refers to

the period after the departure of Prophet Muhammad (pbuh). These verses became particularly vivid in the 20th century when Muslims fell behind in technology and the production of armaments.

However, this Surah is not calling one to fight a battle. Instead, the Surah is about helping those who fight.

In addition, during times of mighty wars, many would lose their homes and livelihoods, many would seek refuge, and many would be affected by diseases. The verses call on people to help them and earn the light for the Day of Salvation.

The verses in the above paragraph indicate that the technology of using iron would develop among the People of the Book: *"We sent aforetime our apostles with clear signs and sent down with them the book and the balance that men may stand forth in justice. And We sent down iron, in which is mighty war..."*

2. **Sending Down of Iron**

The verse says that iron is sent down to the Earth. The Earth has a vast core, which is divided into the inner core and outer core. The radius of the inner core is 1,220 km, and

it is solid. The outer core is 2,180 km wide, and it is liquid.

The core is composed of 88.8% iron, 5.8% nickel, 4.5% sulfur, and less than one percent of trace elements.

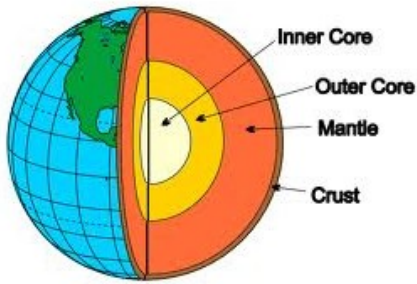


FIGURE 57.1: Earth’s Interior

The primitive Earth, which existed during the Big Bounce, did not have iron (the Big Bounce origin of the universe in the current cycle is discussed in Section 4 of Chapter 21). Iron later formed in the cores of some stars and scattered into space through supernova explosions.

FIGURE 57.2: Artistic View of the Collision

It seems that a huge iron asteroid collided with the Earth and settled into it. Alternatively, iron might have been delivered as small meteorites. About 4.6 billion years ago, the Earth melted due to the fall of short-lived radioactive elements. The molten Earth then formed core, mantle, primitive crust, and atmosphere.

Section-4 of Chapter 57 **[Verse 26-29]: Double Mercy to Muslims**

And We sent Noah and Abraham, and established in their line Prophet-hood and Revelation. And some of them were on right guidance, but many of them became rebellious transgressors.

Then in their wake, We followed them up with Our apostles. We sent after them Jesus, the

son of Mary, and bestowed on him the Gospel, and We ordained in the hearts of those who followed him compassion and mercy. But the Monasticism they invented, We did not prescribed it for them only to please Allah therewith! But they did not observe it with the right observance. Yet We bestowed on those among them who believed their reward, but many of them are rebellious transgressors.

O ye that believe (Muslims), guard for the sake of God and believe in His Apostle (Muhammad, pbuh), and He will bestow on you a double portion of His mercy. He will provide for you a Light by which you shall walk, and He will forgive you; for God is Oft-Forgiving, Most Merciful.

That the People of the Book may know that they have no power whatever over the grace of God; that grace is in His Hand to bestow it on whomsoever He wills; for God is the Lord of Grace Abounding.

Remarks:

There is a sequence in the above verses. After discussing iron, the Surah moves on to talk about Noah. Noah and a few of his believing followers were the ancestors of modern Europeans and Russians. (Noah and a few of his followers survived on the ark and

spread into Europe and Russia. Only a part of Noah's family moved into the Middle East. This is deliberately discussed in Section-10 of Chapter-7).

There is a sequence in the above verses. After discussing iron, the Surah moves on to talk about Noah. Noah and a few of his believing followers were the ancestors of modern Europeans and Russians. (Noah had a few followers on the ark who survived and spread into Europe and Russia. Only a part of Noah's family moved into the Middle East).

Finally, the Surah informs that Muslims will have double portion of His mercy: *O ye that believe! Fear God and believe in His Apostle, and He will bestow on you a* ***double portion*** *of His mercy*. It indicates that after the Christian supremacy of the 20th century, Muslims will rise.

Chapter 58 [Al Mujadilah THE WOMAN WHO PLEADS]

Introduction

The Surah primarily discusses *Zihar* (an old form of divorce), secret talk, and conduct.

Flowchart

Section 1 [Verse 1-4]: Divorcing Wife by Calling her Mother
Section 2 [Verse 5-10]: Secret Talk
Section 3 [Verse 11-13]: Meeting Prophet (pbuh)
Section 4 [Verse 14-19]: Party of Satan
Section 5 [Verse 20-22]: Party of God

Tafsir of the Surah

Section 1 of Chapter 58 **[Verse1-4]: Divorcing Wife by Calling her Mother**

God has indeed heard the statement of the woman who pleads with thee concerning her husband and carries her complaint to God, and God hears the arguments between both sides among you; for God hears and sees.

If any men among you divorce their wives by *Zihar* (by calling them mothers)—they cannot be their mothers, none can be their mothers except those who gave them birth, and in fact they use words iniquitous and false, but truly God is one that blots out and forgives.

But those who divorce their wives by Zihar then wish to go back on the words they uttered should free a slave before they touch each other. This are you admonished to perform; and God is well acquainted with that ye do.

And if any has not, he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones.

This, that ye may show your faith in God and His Apostle.

Those are limits of God. For those who reject, there is a grievous penalty.

Section 2 of Chapter 58 **[Verse 5-10]: Secret Talk**

Those who resist God and His Apostle will be humbled to dust as were those before them; for We have already sent down clear verses.

And the Unbelievers, a humiliating Penalty on the Day that God will raise them all up and show them the Truth of their conduct; God has

reckoned it, though they may have forgotten it; for God is Witness to all things.

See thou not that God does know that is in the Skies and on Lands? There is not a secret consultation between three but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more but He is with them, where-so-ever they be. In the end will He tell them the truth of their conduct on the Day of Judgment; for God has full knowledge of all things.

Have you not considered those who were forbidden from private conversation: Then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is hell, which they will burn, and wretched is the destination.

O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility and disobedience to the Prophet, but do it for righteousness and guarding; and guard for the sake of God, to Whom ye shall be brought back.

Secret counsels are only by the Satan, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as

God permits; and on God let the Believers put their trust.

Section 3 of Chapter 58 **[Verse 11-13]: Meeting Prophet (pbuh)**

O ye who believe! When ye are told to make room in the assemblies, make room, room will God provide for you. And when ye are told to rise up, rise up, God will raise up to ranks those of you who believe and who have been granted Knowledge; and God is well acquainted with all ye do.

O ye who believe! When ye consult the Apostle in private, spend something in charity, before your private consultation. That will be best for you and most conducive to purity. But if ye find not, God is Oft-Forgiving, Most Merciful.

Is it that ye are afraid of spending sums in charity before your private consultation? If then ye do not so, and God forgives you, then establish salat, practise regular charity, and obey God and His Apostle. And God is well acquainted with all that ye do.

Section 4 of Chapter 58 **[Verse 14-19]: Party of Satan**

Turn thou not thy attention to those who turn to such as have the wrath of God upon them? They are neither of you, nor of them; and they swear to falsehood knowingly. God has prepared for them a severe penalty; evil indeed are their deeds.

They have made their oaths a screen, thus they obstruct from the Path of God; therefore, they shall have a humiliating penalty.

Of no profit whatever to them will be against God their riches, nor their sons; they will be companions of the Fire to dwell therein! One day will God raise them all up; then will they swear to Him as they swear to you. And they think that they have something. No, indeed they are but liars!

Satan has got the better of them, so he has made them lose the remembrance of God. They are Party of Satan. Truly, it is the Party of Satan that will perish!

Section 5 of Chapter 58 **[Verse 20-22]: Party of God**

Those who resist God and His Apostle will be among those most humiliated. God has decreed: "It is I and My apostles who must prevail"; for

God is One, Full of Strength, Able to Enforce His Will.

Thou will not find any people who believe in God and the Last Day loving those who resist God and His Apostle, even though they were their fathers, or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts and strengthened them with a soul (ruh) from Himself. And He will admit them to Jannaat, beneath which rivers flow, to dwell therein. God will be well pleased with them and they with Him. They are the Party of God. Truly, it is the Party of God that will achieve Felicity.

Chapter 59 [Al Hashr THE MUSTERING]

Introduction

The Surah talks about the eviction of Banu Nadir and related affairs.

Flowchart

Section 1 [Verse 1-17]: Banishment of Jews
Section 2 [Verse 18-21]: Guard for the sake of God
Section 3 [Verse 22-24]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 59 **[Verse1-17]: Banishment of Jews**

Whatever is in the Skies and Lands let it declare the praises and glory of God; for He is the Exalted in Might, the Wise. It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering.

Little did ye think that they would get out, and they thought that their fortresses would defend them from God! But God came to them from quarters, from which they little expected,

and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning then, O ye, with eyes!

And had it not been that God had decreed banishment for them, He would certainly have punished them in this world; and in the hereafter they shall have the punishment of the fire. That is because they resisted God and His Apostle; and if any one resists God, verily, God is Severe in Punishment.

Remarks:

Many nations, such as the 'Ad, Thamud, and Midianites, were destroyed because they refused to obey the Messenger of God. However, the Jews of Madinah only suffered eviction (except for the Tribe of Qurayza). It is likely that they received a lesser punishment because they were People of the Book.

Whether ye cut down the tender palm-trees or ye left them standing on their roots, it was by leave of God and in order that He might cover with shame the rebellious transgressors.

What God has bestowed on His Apostle from them, for this ye made no expedition with either cavalry or camelry, but God gives power to His

apostles over any He pleases; and God has power over all things.

What God has bestowed on His Apostle from the people of the townships belongs to God, to His Apostle, and to kindred and orphans, the needy, and the wayfarer in order that it may not make a circuit between the wealthy among you. So, take what the Apostle assigns to you, and deny yourselves that which he withholds from you, and guard for the sake of God; for God is Strict in Punishment.

To the indigent Muhajirs, those who were expelled from their homes and their property while seeking grace from God and good pleasure and aiding God and His Apostle, such are indeed the sincere ones; and those who before them had homes and had adopted the Faith (Muslims of Medina) show their affection to such as came to them for refuge and entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot), and those saved from the covetousness of their own souls, they are the ones that achieve prosperity.

And those who came after them say: “Our Lord! Forgive us and our brethren who came before us into the Faith and leave not in our hearts rancor against those who have believed. Our Lord! Thou are indeed Full of Kindness, Most Merciful.”

Have thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book, "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if you are attacked we will help you". But God is witness that they are indeed liars. If they are expelled, never will they go out with them; and if they are attacked, they will never help them; and if they do help them, they will turn their backs, so they will receive no help.

Of a truth, you are stronger because of the terror in their hearts by God. This is because they are men devoid of understanding. They will not fight you together, except in fortified townships, or from behind walls. Strong is their fighting among themselves; thou would think they were united, but their hearts are divided; that is because they are a people devoid of wisdom.

Like those who lately preceded them; they have tasted the evil result of their conduct, and for them a grievous penalty.

Like the satan, when he says to man, "Deny God". But when denies God, says, "I am free of thee; I do fear God, the Lord of the universes!"

The end of both will be that they will go into the fire, dwelling therein forever. Such is the reward of the wrongdoers.

Remarks:

It is found in an old account that the Jews of Madinah arrived during the time of Moses. Moses dispatched an army to expel the Amalekites from the land of Yathrib and commanded that not a single soul from the tribe be spared. The Israelite army carried out the command but spared the life of an Amalekite prince and returned. By that time, Prophet Moses had departed. His successors took the sparing of the Amalekite prince seriously, as it was a clear violation of the Prophet's order. Consequently, they excluded the army from their community, and the soldiers were forced to return to Yathrib and settle there permanently (Ref. Kitab al-Aghani, vol. XIX, p. 94).

Part of the above story, related to the 'Prince of the Amalekites,' seems unlikely. A nation would not expel its army for such a trivial reason. It is more probable that, after clearing Madinah, they went back to bring their families and then returned to settle permanently. It is most likely that Moses instructed them to do so.

The Jews of Madinah knew that the Last Prophet (pbuh) would come to Madinah. But how did they know this? The information is not available in the Holy Bible. It is likely

that Moses knew it from God and informed it to the people he settled in Madinah.

It is likely that Moses wanted his people to receive the Last Prophet (pbuh) and assist him. However, the Last Prophet (pbuh) came nearly two thousand years later, when the Jews were no longer in the same spirit. Most of them did not accept Prophet Muhammad (pbuh), and once again thwarted the plan of Moses.

However, if Moses sent a group of his people to Madinah, it was not without the order of Allah. Allah knows the past and the future. The Jews were needed in Madinah. Otherwise, the Quran could not cover the instructions related to the People of the Book in practical scenario—the verses of the Quran were revealed in context of the current events.

The Quran needed to establish a clear perspective on Jews and Christians in order to solidify the Muslims as an 'Ummah' in the Religion of Abraham.

Most of the Jews of Madinah did not accept the Last Prophet (pbuh). However, the Arabs of Madinah were receptive. They had learned about the Last Prophet (pbuh) and the Abrahamic religion from the local Jews. They provided shelter to the Prophet

(pbuh) and became the nucleus of the rising Ummah.

The Arab tribes, Aus and Khazraj, arrived in Madinah from the south much later than the Jews.

At the time of the Prophet (pbuh), the Jews had prosperous settlements in Madinah. They owned several fortresses, date gardens, and businesses. There were three Jewish tribes: Banu Kainuka, Banu Qurayza, and Banu Nadir.

For decades, the people of Madinah had been fighting each other. They were divided into two groups:

- One group consisted of: Banu Aus (Arab), Banu Nadir (Jew), and Banu Qurayza (Jew).
- The other group consisted of: Banu Khazraj (Arab) and Banu Kainuka (Jew)

After the Prophet (pbuh) arrived in Madinah, the Arabs gradually embraced Islam, and their enmity ended. However, the majority of the Jews rejected him, and as a result, they could not remain in the headquarters of Islam (Madinah).

Jews are known for their intelligence and influence. If they had remained in Madinah, Islam could have faced challenges in its early

development. The Prophet (pbuh) did not want to leave his community at risk. He gave clear instructions that the Arabian Peninsula must be cleared of people from other religions. Even Angel Gabriel did not rest until Madinah was cleared.

God annihilated many nations that rejected His Messengers, but He showed mercy to the Jews, punishing them primarily with eviction. However, many among them died in the course of fighting against the Prophet (pbuh), and many were executed.

Banu Kainuka

After the Battle of Badr, the Prophet (pbuh) formally called all of Banu Kainuka to accept Islam, but they refused and began ridiculing the Muslims. A Muslim girl was insulted by a Jew in the market. As a result, a Muslim killed the Jew, and the Jews retaliated by killing the Muslim.

Immediately, the Muslims besieged the Banu Kainuka stronghold. After a siege of fifteen days, they surrendered. They were evicted with whatever they could carry and emigrated to the north.

The people of Banu Kainuka had no landed property; they were a business community living in the market of Madinah.

Banu Nadir

Banu Nadir established ties with the Hypocrites of Madinah. About 300 Hypocrites, led by Ibn Salul, left the Muslim forces immediately before the Battle of Uhud. Ibn Salul wanted to fight from within the city of Madinah, but the Prophet (pbuh) did not agree. Their fellow Jews came, but they did not participate in the battle.

Banu Nadir was besieged several months after the Battle of Uhud. They surrendered after twenty days, and the Hypocrites did not come to their aid.

Banu Nadir had landed estates and fortresses, which they left behind. They were allowed to take their movable goods and emigrated to the north, settling in Khaibar and Syria.

Banu Qurayza

Banu Qurayza was destroyed after the Battle of Khandak.

The evicted Jews of Banu Nadir incited the Arab tribes against the Muslims. They mobilized a large force to attack Madinah. The Prophet (pbuh) learned of this

preparation and ordered the digging of a long trench to defend the city.

The people of Banu Qurayza were living within the defended area. They conspired with the evicted Jews to attack the Muslims from within. However, their plan failed due to poor coordination during the siege.

An enemy force of ten thousand men came, but they could not cross the ditch. After 27 days, the siege ended due to a storm.

Following the Battle of Khandak, the Muslims besieged the fortress of Banu Qurayza. They surrendered after 25 days, with the condition that their case would be judged by Sa'd ibn Mu'adh, the chief of Banu Aus.

Sa’d condemned the men to death and women and children to slavery according to Jewish Book of Law. Five to Eight hundred Jews were killed.

Arabian Peninsula

Subsequently, the Jews were evicted from Khaibar. However, they were only evicted from the Arabian Peninsula. When Hazrat Umar captured Jerusalem, the Jews were given full security. Hazrat Umar also settled

many of the evicted Jews in his newly founded city of Kufa.

Beyond the Arabian Peninsula, they remained in peace and security throughout the Muslim world. According to religious instructions, they are supposed to live in the area between the Nile and the Euphrates, except in the Arabian Peninsula, without establishing a state or government.

Note:

Some Arabs consider Syria, Palestine, Jordan, Lebanon, and Iraq as parts of the Arabian Peninsula, but only the area south of the line joining the northern tip of the Red Sea and the northern tip of the Persian Gulf should be considered as part of the Arabian Peninsula.

Section 2 of Chapter 59 **[Verse 18-21]: Guard for the sake of God**

O ye who believe! Guard for the sake of God and let every soul look to what He has sent forth for the morrow. Yea, guard for the sake of God; for God is well acquainted with that ye do.

And be ye not like those who forgot God, and He made them forget their own souls! Such are the rebellious transgressors!

Not equal are the Companions of the Fire and the Companions of the Jannaat; it is the Companions of the Jannah that will achieve Felicity.

Had We sent down this Qur'an on a mountain, verily, thou would have seen it humble itself and cleave asunder for fear of God. Such are the similitude, which We propound to men that they may reflect.

Section 3 of Chapter 59 **[Verse 22-24]: Conclusion**

God is He, than Whom there is no other god, Who knows both secret and open; He is Most Gracious, Most Merciful.

God is He, than Whom there is no other god, the Sovereign, the Holy One, the Source of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme; Glory to God above the partners they attribute to Him!

He is God, the Creator, the Evolver, the Bestower of forms. To Him belong the Most Beautiful Names; whatever is in the Skies and Lands does declare His Praises and Glory; and He is the Exalted in Might, the Wise.

Chapter 60 [Al Mumtahinah THAT WHICH EXAMINES]

Introduction

It is an instruction for making alliances. The Surah exclusively discusses friends, helpers, and allies (Awliya), forming a basic policy on this matter.

Flowchart

Section 1 [Verse 1-7]: Friends and Allies
Section 2 [Verse 8-9]: Dealing Kindly and Justly is Not Forbidden to those who Fight Not
Section 3 [Verse 10-11]: Women's Asylum
Section 4 [Verse 12]: Woman's Oath of Fealty (Bayah)
Section 5 [Verse 13]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 60 **[Verse1-7]: Friends and Allies**

O ye who believe! Take not My enemies and yours as *Awliya* (guiding, protecting, and helping friends) offering them love even though they have rejected the Truth that has come to

you and have driven out the Prophet and yourselves, because ye believe in God your Lord!

If ye have come out to strive in My way and to seek My good pleasure holding secret converse of love with them—but I know full well all that ye conceal and all that ye reveal. And any of you that do this has strayed from the Straight Path.

Remarks:

Do not take the enemies of God and the enemies of Muslims as Awliya (guiding, protecting, and helping friends). Erase any affection for them through mental suggestions, recalling the atrocities they caused to Muslims. Allah knows what is concealed in the hearts.

If they were to get the better of you, they would behave to you as enemies and stretch forth their hands and their tongues against you for evil, and they desire that ye should reject the Truth.

Of no profit to you will be your relatives and your children on the Day of Judgment—He will judge between you; for God sees well all that ye do.

There is for you an excellent example in Abraham and those with him, when they said to their people, "We are clear of you and of whatever you worship besides God; we have rejected you and there has arisen between us and you enmity and hatred forever, unless you believe in God and Him alone." But not when Abraham said to his father, "I will pray for forgiveness for thee, though I have no power aught on thy behalf from God. Our Lord, in Thee do we trust, and to Thee do we turn in repentance; to Thee is Final Goal. Our Lord! Make us not a trial for the Unbelievers but forgive us our Lord; for Thou are the Exalted in Might, the Wise."

There was indeed in them an excellent example for you to follow; for those whose hope is in God and in the Last Day. But if any turn away, truly God is Free of All Wants, Worthy of All Praise.

It may be that God will grant love between you and those whom ye hold as enemies; for God has power, and God is Oft-Forgiving, Most Merciful.

Section 2 of Chapter 60 **[Verse 8-9]: Dealing Kindly and Justly is Not Forbidden to those who Fight Not**

God forbids you not with regard to those who fight you not in the religion, nor drive you out of your homes, that you deal kindly and justly with them. Indeed, God loves those who are just.

God only forbids you with regard to those who fight you in the religion and drive you out of your homes and support in your expulsion that you make them allies. And whoever makes them allies then those are the wrongdoers.

Section 3 of Chapter 60 **[Verse 10-11]: Women's Asylum**

O ye who believe! When there come to you believing women refugees, examine them; God knows best as to their Faith. If you ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful for the Unbelievers, nor are lawful for them. But pay the Unbelievers what they have spent, and there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women; ask for what ye have spent on their dowers, and let it ask for what they have spent. Such is the command of God; He judges between you; and God is Full of Knowledge and Wisdom.

And if any of your wives deserts you to the Unbelievers and ye have an accession, then pay to those whose wives have deserted the

equivalent of what they had spent. And guard or the sake of God, in Whom ye believe.

Section 4 of Chapter 60 **[Verse 12]: Woman's Oath of Fealty**

O Prophet! When believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with God, that they will not steal, that they will not commit adultery, that they will not kill their children, that they will not utter slander intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty and pray to God for the forgiveness; for God is Oft-Forgiving, Most Merciful.

Section 5 of Chapter 60 **[Verse 13]: Conclusion**

O ye who believe! Turn not to people on whom is the wrath of God; of the hereafter, they are already in despair, just as the Unbelievers are in despair about those in graves.

Chapter 61 [Al Saff THE BATTLE ARRAY]

Introduction

Proclaim Islam over all people. Fight for the Cause of God.

Flowchart

Section 1 [Verse 1-4]: Brave People
Section 2 [Verse 5-6]: True Prophet, Ahmad
Section 3 [Verse 7-9]: God will complete His Light
Section 4 [Verse 10-14]: Fight for the Cause of God

Tafsir of the Surah

Section 1 of Chapter 61 **[Verse1-4]: Brave People**

Whatever is in the Skies and Lands let it declare the praises and glory of God; for He is the Exalted in Might, the Wise.

O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of God that ye say that which ye do not.

Truly, God loves those who fight in His cause in battle array as if they were a solid cemented structure.

Section 2 of Chapter 61 **[Verse 5-6]: True Prophet, Ahmad**

And remember, Moses said to his people, "O my people, why do ye vex and insult me though ye know that I am the Apostle of God to you!" Then when they went wrong, God let their hearts go wrong; for God guides not those who are rebellious transgressors.

And remember, Jesus, the son of Mary, said, "O Children of Israel! I am the Apostle of God to you confirming the Law before me and giving glad tidings of an apostle to come after me, whose name shall be Ahmad."

But when he came to them with clear signs, they said, "This is evident sorcery!"

Section 3 of Chapter 61 **[Verse 7-9]: God will complete His Light**

Who does greater wrong than one who invents falsehood against God even as he is being invited to Islam; and God guides not those who do wrong.

Their intention is to extinguish God's Light with their mouths, but God will complete His light, even though the Unbelievers may detest.

It is He Who has sent His Apostle with Guidance and the Religion of Truth that he may proclaim it over all religion, even though the Pagans may detest.

Section 4 of Chapter 61 **[Verse 10-14]: Fight for the Cause of God**

O ye who believe! Shall I lead you to a bargain that will save you from a grievous penalty? That you believe in God and His Apostle and that you strive in the cause of God with your property and your persons—that will be best for you, if ye but knew! He will forgive you your sins and admit you to Jannaat, beneath which rivers flow, and to beautiful mansions in Jannaati-Adan; that is indeed the Supreme Achievement.

And another, which ye do love: help from God and a speedy victory. So, give the glad tidings to the Believers.

O ye who believe, be ye helpers of God! As said Jesus, the son of Mary, to the disciples, "Who will be my helpers to God?" Said the disciples, "We are God's helpers!" Then a portion of the Children of Israel believed, and a portion disbelieved. But We gave power to those

who believed against their enemies, and they became the ones that prevailed.

Chapter 62 [Al Jumu'ah FRIDAY]

Introduction

The Surah instructs the unlettered people and contrasts them with the lettered ones. It also provides guidance regarding the Friday Prayer.

Flowchart

Section 1 [Verse 1]: All declare Praises of God
Section 2 [Verse 2-4]: A Prophet among Unlettered People
Section 3 [Verse 5]: Donkeys carrying the Loads of Books
Section 4 [Verse 6-8]: Only Friends of God!
Section 5 [Verse 9-11]: O Unlettered People!

Tafsir of the Surah

Section 1 of Chapter 62 **[Verse 1]: All declare Praises of God**

Whatever is in the Skies and Lands does declare the praises and glory of God, the Sovereign, the Holy One, the Exalted in Might, the Wise.

Section 2 of Chapter 62 **[Verse 2-4]: A Prophet among Unlettered People**

It is He Who has sent among the unlettered an apostle from among themselves to rehearse to them His verses to sanctify them and to instruct them in scripture and wisdom, although they had been before in manifest error as well as others of them who have not already joined them; and He is exalted in Might, Wise.

Such is the bounty of God, which He bestows on whom He will; and God is the Lord of the Highest Bounty.

Section 3 of Chapter 62 **[Verse 5]: Donkeys carrying the Loads of Books**

The similitude of those who were charged with the Mosaic Law but who subsequently failed in those is that of a donkey which carries huge tomes. Evil is the similitude of people who falsify the verses of God; and God guides not people who do wrong.

Section 4 of Chapter 62 **[Verse 6-8]: Only Friends of God!**

Say: "O ye that stand on Judaism! If ye think that ye are friends to God to the exclusion of men, then express your desire for death if ye are truthful!"

But never will they express their desire because of those their hands have sent on

before them! And God knows well those that do wrong!

Say: "The death from which ye flee will truly overtake you. Then you will be sent back to the Knower of Things Secret and Open, and He will tell you the things that ye did!"

Section 5 of Chapter 62 **[Verse 9-11]: O Unlettered People!**

O ye who Believe! When the call to salat is proclaimed on Friday, hasten earnestly to the remembrance of God and leave off business; that is best for you if ye but knew!

And when the salat is finished, then ye may disperse through the land and seek of the bounty of God; and celebrate the praises of God often that ye may prosper.

But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the presence of God is better than any amusement or bargain! And God is the Best to provide."

Remarks:

A trade caravan entered Madinah during the Friday Prayer. Hearing its din and drum, everyone except for 12 people left the mosque and rushed to the caravan, even though the Prophet (pbuh) was delivering the sermon at that time.

On this occasion, the Jews are remembered; they would not do it, because they are educated, thoughtful, and cultured people.

But the people (Jews) who do not follow the teachings are like donkeys carrying books. The unlettered people (Arabs) who follow the orders are better than them.

So, O unlettered people! Do not leave the mosque until the sermon is finished.

Chapter 63 [Al Munafiqun THE HYPOCRITES]

Introduction

A hypocrite has dual faces; he presents himself as good to the Believers, but behind their backs, he seeks to vanquish them by driving them out of the city.

Flowchart

Section 1 [Verse 1-8]: Hypocrites and their Behavior
Section 2 [Verse 9-11]: Instructions to Believers

Tafsir of the Surah

Section 1 of Chapter 63 **[Verse 1-8]: Hypocrites and their Behavior**

When the Hypocrites come to thee, they say, "We bear witness that thou are indeed the Apostle of God." Yea, God knows that thou are indeed His Apostle, and God bears witness that the Hypocrites are indeed liars.

They have made their oaths a screen, thus they obstruct from the Path of God; truly evil are their deeds. That is because, they believed,

then they rejected Faith, so a seal was set on their hearts; therefore, they understand not.

When thou look at them their exteriors please thee; and when they speak, thou listen to their words—they are as pieces of timber propped up. They think that every cry is against them. They are the enemies, so beware of them. The curse of God be on them! How are they deluded!

And when it is said to them, "Come, the Apostle of God will pray for your forgiveness", they turn aside their heads, and thou would see them turning away their faces in arrogance. It is equal to them whether thou pray for their forgiveness or not. God will not forgive them. Truly, God guides not rebellious transgressors.

They are the ones who say, "Spend nothing on those who are with God's apostle to the end that they may disperse." But to God belong the treasures of the Skies and Lands, but the Hypocrites understand not.

They say, "If we return to Madinah, surely the more honorable will expel there-from the meaner." But honor belongs to God and His apostle, and to the Believers; but the Hypocrites know not.

Remarks:

On the way back from the Battle of Banu al-Mustaliq, the Muslims were resting at a halt near the well of Al-Muraisi when a small incident between two individuals escalated into a major quarrel. Different groups took sides. The Prophet (pbuh) mediated upon hearing of it, but some were not fully appeased.

Later, Abdullah bin Ubayy (Ibn Salul), a chief of the Khazraj tribe, often pointed out as a hypocrite, told some people, 'If we return to Madinah, surely the more honorable will expel the meaner.' The Prophet (pbuh) heard this and summoned Abdullah bin Ubayy, but he denied having said such words.

Later Hadrat Umar came to Prophet (pbuh) and said, ‘Please allow me to put this hypocrite to the sword. Or, if you do not think it fit to give me the permission, you may tell Muadh bin Jabal, or Abbad bin Bishr, or Sad bin Mu'adh, or Muhammad bin Maslamah from among the Ansar to go and kill him.’

But the Prophet (pbuh) said, 'No; in that case, people will say that Muhammad kills his own companions.’

The Prophet (pbuh) ordered the people to set off immediately, even though it was a time when he was not accustomed to traveling. The forced march continued for 30

hours without rest. The people became so exhausted that as soon as they touched the ground, they fell asleep. The measure worked well to restore discipline, comradeship, and a sense of fellowship among the men.

The Ansar were enraged; they advised Abdullah bin Ubayy to go to the Prophet (pbuh) and ask for forgiveness, but he refused. This is mentioned in the above verses, *“And when it is said to them, "Come, the Apostle of God will pray for your forgiveness", they turn aside their heads, and thou would see them turning away their faces in arrogance.”*

When the caravan was about to enter Madinah, Abdullah, the son of Abdullah bin Ubayy, stood before his father with a drawn sword and said, 'You said that when you would reach Madinah, the honorable ones would drive out the mean ones. Now, you will see who is honorable— you or Allah and His Messenger. By God, you cannot enter Madinah until the Messenger of Allah (pbuh) permits you to enter.' At this, Ibn Ubayy cried out, 'O people of Khazraj, look, my own son is preventing me from entering Madinah.' The people conveyed this news to the Prophet (pbuh), and he said, 'Tell Abdullah to let his father come home.' Abdullah then allowed his father to enter.

Section 2 of Chapter 63 **[Verse 9-11]: Instructions to Believers**

O ye who believe! Let not your riches or your children divert you from the remembrance of God. If any act thus, the loss is their own.

And spend something out of the substance, which We have bestowed on you, before death should come to any of you and he should say, "O my Lord! Why did Thou not give me respite for a little while? I should then have given in charity, and I should have been one of the Doers of Good."

But to no soul will God grant respite when the time appointed has come; and God is well acquainted with that you do.

Chapter 64 [Al Taghabun THE MUTUAL LOSS & GAIN]

Introduction

The Surah advises obedience to the Prophet and complete reliance on Allah. It also encourages spending on charity.

Flowchart

Section 1 [Verse 1-4]: God has all knowledge
Section 2 [Verse 5-6]: God is free of all Needs
Section 3 [Verse 7-10]: Believe in God, Apostle, and the Quran
Section 4 [Verse 11-13]: No Calamity but by the Leave of God
Section 5 [Verse 14-18]: Children and Wealth are Trials

Tafsir of the Surah

Section 1 of Chapter 64 **[Verse 1-4]: God has all knowledge**

Whatever is in the Skies and Lands does declare the praises and glory of God. To Him belongs dominion, and to Him belongs praise; and He has power over all things.

It is He Who has created you, and of you are some that are Unbelievers and some that are Believers; and God sees well all that you do.

He has created the Skies and Lands in just proportions, and has given you shape, and made your shapes beautiful; and to Him is the final goal.

He knows what is in the Skies and Lands, and He knows what ye conceal and what ye reveal; yea, God knows well the hearts.

Section 2 of Chapter 64 **[Verse 5-6]: God is free of all Needs**

Has not the story reached you of those who rejected Faith aforetime? So, they tasted the evil result of their conduct, and they had a grievous Penalty. That was because there came to them apostles with clear signs, but they said: "Shall human beings direct us?" So, they rejected and turned away. But God can do without; and God is Free of all Needs, Worthy of All Praise.

Section 3 of Chapter 64 **[Verse 7-10]: Believe in God, Apostle and the Quran**

The Unbelievers think that they will not be raised up. Say: "Yea, by my Lord, ye shall surely

be raised up; then shall ye be told of all that ye did; and that is easy for God."

Believe, therefore, in God and His apostle, and in the light, which we have sent down; and God is well acquainted with all that ye do.

The Day, that He assembles you for a Day of Assembly that will be a Day of mutual loss and gain. And those who believe in God and work righteousness, He will remove from them their ill, and He will admit them to Jannaat, beneath which rivers flow, to dwell therein forever; that will be the supreme achievement. But those who reject Faith and treat Our signs as falsehoods, they will be companions of the fire to dwell therein for aye, and evil is that goal.

Section 4 of Chapter 64 **[Verse 11-13]: No Calamity but by the Leave of God**

No kind of disaster strikes except by permission of Allah; and whoever believes in Allah, He will guide his heart; and Allah is Knowing of All Things.

So, obey God and obey His apostle. But if ye turn back, the duty of Our apostle is but to proclaim clearly and openly.

God! There is no god but He! And on God therefore let the Believers put their trust.

Section 5 of Chapter 64 **[Verse 14-18]: Children and Wealth are Trials**

O ye who believe! Truly, among your wives and your children are enemies to yourselves, so beware of them! But if ye forgive and overlook and cover up, verily God is Oft-Forgiving, Most Merciful. Your riches and your children may be but a trial, but in the presence of God is the highest reward.

So, guard for the sake of God as much as ye can, listen and obey, and spend in charity for the benefit of your own souls. And those saved from the covetousness of their own souls, they are the ones that achieve prosperity.

If you loan to God, a beautiful loan, He will double it to your, and He will grant you forgiveness; for God is Most Ready to Appreciate, Most Forbearing, Knower of what is Open, Exalted in Might, Full of Wisdom.

Chapter 65 [Al Talaq DIVORCE]

Introduction

The Surah gives Rules of Divorce.

Flowchart

Section 1 [Verse 1-7]: Rules of Divorce
Section 2 [Verse 8-11]: Follow the Rulings, or Punishment to Follow
Section 3 [Verse 12]: Command Station

Tafsir of the Surah

Section 1 of Chapter 65 **[Verse 1-7]: Rules of Divorce**

O Prophet! When you do divorce women, divorce them at their prescribed periods, and count their prescribed periods. And guard against God your Lord and turn them not out of their houses, nor shall they leave except in case they are guilty of some open lewdness. Those are limits set by God, and any who transgresses the limits of God does verily wrong his soul; thou know not if perchance God will bring about thereafter some new situation.

Thus, when they fulfill their term appointed, either take them back on equitable terms, or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence before God. Such is the admonition given to him who believes in God and the Last Day. And for those who guard for the sake of God, He prepares a way out. And He provides for him from (sources) he never could imagine. And if any one puts his trust in God, sufficient is for him; for God will surely accomplish his purpose, verily for all things has God appointed a due proportion.

Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months; and for those who have no courses, for those who carry, their period is until they deliver their burdens; and for those who guard for the sake of God, He will make their path easy.

That is the Command of God, which He has sent down to you, and if any one guard for the sake of God, He will remove his ills from him and will enlarge his reward.

Let the women live (in 'iddat) in the same style, as ye live according to your means. Annoy them not so as to restrict them. And if they carry, then spend on them until they deliver their burden; and if they suckle your (offspring), give them their recompense, and take mutual

counsel together according to what is just and reasonable. And if you find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

Let the man of means spend according to his means, and the man whose resources are restricted, let him spend according to what God has given him. God puts no burden on any person beyond what He has given him. After a difficulty, God will soon grant relief.

Section 2 of Chapter 65 **[Verse 8-11]: Follow the Rulings, or Punishment to Follow**

How many populations that insolently opposed the command of their Lord and of His apostles—did We not then call to account to severe account? And We imposed on them an exemplary punishment, then did they taste the evil result of their conduct, and the end of their conduct was perdition; God has prepared for them a severe punishment.

Therefore, fear God, O ye men of understanding who have believed; for God has indeed sent down to you a Message. An apostle who rehearses to you the verses of God containing clear explanations that he may lead

forth those who believe and do righteous deeds from the depths of darkness into light. And those who believe in God and work righteousness, He will admit to Jannaat, beneath which rivers flow, to dwell therein forever. God has indeed granted for them a most excellent provision.

Remarks:

Families are the basic units of society, and societies form a nation. Therefore, the formation and preservation of families are crucial for the well-being of a nation.

Most religions do not have clear rules for divorce and do not define the rights of husbands and wives toward each other, which can discourage some people from marrying. Once a woman is separated, she cannot marry another, making her vulnerable to Satan.

Islam provides rules for marriage and divorce and clearly defines the rights of each spouse toward the other, which must be strictly followed. It is the duty of the social leadership, based in the mosque, to monitor this matter. If the rules are not followed, the punishment of Allah is severe, as stated in this section.

Section 3 of Chapter 65 **[Verse 12]: Command Station**

God is He Who created Seven Skies and of the lands an equivalent. Through the midst of them descends His command that ye may know that God has power over all things and that God comprehends all things in knowledge.

Remarks:

There is a special land (astral object) in each sky, through which Allah's commands, to be implemented by the angels and other creatures according to a timeline, descend. These commands were primarily extracted from His Master Plan and were recorded in the Protected Disc (Lawh-Mahfuz). I call these special lands 'Command Stations.'

A Command Station is an establishment of the angels, organized to monitor the living creatures of a Sky according to their fates. Each Command Station has a Chief Angel. There is a Prophet as well, as an observer, most likely.

In the Quran, a Command Station is called Lofty Station:

> “Also mention in the book the case of Idris: He was a man of truth, a prophet.

And We raised him to a lofty station."
[Al Quran 19:56-57]

But I call it 'Command Station' because the verse under discussion indicates that it is related to the commands of God: *"...Through the midst of them descends His command..."*

The Command Station is deliberately discussed in Section-9 of Chapter-6.

In this chapter, the term 'Command Station' is mentioned to imply that while one may wish to divorce and Allah has legalized divorce, it will not occur unless it is written in one's fate. Even an unsatisfied husband or wife, with great reluctance, will serve the family as though a slave.

At the same time, if divorce is written in one's fate and is carried out, the wife will not be left unfed; Allah has already allotted her sustenance, and it will reach her through His system.

Chapter 66 [Al Tahrim PROHIBITION]

Introduction

The Surah addresses a dispute within the Prophet's (pbuh) household, outlining the rights of a master over a slave woman and vice versa. It also provides instructions to two of his consorts.

Flowchart

Section 1 [Verse 1-5]: Dispute
Section 2 [Verse 6-9]: A Call to Believers
Section 3 [Verse 10-12]: Examples of the Two

Tafsir of the Surah

Section 1 of Chapter 66 **[Verse 1-5]: Dispute**

O Prophet! Why hold thou to be forbidden that which God has made lawful to thee? Thou seek to please thy consorts, but God is Oft-Forgiving, Most Merciful. God has already ordained for you the dissolution of your oaths, and God is your Protector; and He is Full of Knowledge and Wisdom.

Remarks:

Māriyya bint Shamʿūn, known as Māriyya Qibṭiyya, was presented to Prophet Muhammad (pbuh) by Al-Muqawqis, the Governor of Alexandria, as a slave woman. The Prophet (pbuh) loved her visibly more than his other wives.

In response, two or more of his wives compelled the Prophet to take an oath that he would not meet Māriyya Qibṭiyya anymore. In regard to this issue, the following verses were revealed: *"O Prophet! Why hold thou to be forbidden that which God has made lawful to thee...God has already ordained for you the dissolution of your oaths..."*

Sunni Version:

The Prophet (pbuh) used to stay for a period in the room of Hazrat Zaynab (R.) and drink honey. Hazrat Aisha (R.) and Hazrat Hafsa (R.) decided that when the Prophet would enter either of their rooms, they would say that they could smell Maghafir from his mouth. The Prophet (pbuh) ultimately declared that he would no longer drink the honey (or words to that effect). On this issue, the following verses were revealed: *"O Prophet! Why hold thou to be forbidden that which God has made lawful to thee..."*

When the Prophet disclosed a matter in confidence to one of his consorts and she then divulged it, and God made it known to him—He confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted."

If you two turn in repentance to Him, your hearts are indeed so inclined. But if you back up each other against him, truly God is his Protector, and Gabriel, and righteous one among those who believe, and furthermore the angels will back up.

It may be, if he divorced you, that God will give him in exchange consorts better than you, who submit, who believe, who are devout, who turn to God in repentance, who worship, who travel and fast, previously married or virgins.

Remarks:

One consort disclosed the secret to another, and thus, they were identified as an active group, opposing the Prophet (pbuh) concerning Hazrat Māriyya Qibṭiyya (R.).

The second paragraph of the above verses indicates that the two were daughters of influential fathers, as it states: *"If you two turn in repentance to Him, your hearts are*

indeed so inclined. But if you back up each other against him, truly God is his Protector, and Gabriel, and righteous one among those who believe, and furthermore the angels will back up."

Thus, the wives are identified as Hazrat Aisha (R.), the daughter of Hazrat Abu Bakr (R.), and Hazrat Hafsa (R.), the daughter of Hazrat Omar (R.).

Their opposition had far-reaching effects, as God's consent of divorce is mentioned in the verses: *"It may be, if he divorced you, that God will give him in exchange consorts better than you..."* However, Prophet (pbuh) did not divorce.

Section 2 of Chapter 66 **[Verse 6-9]: A Call to Believers**

O ye who believe! Save yourselves and your families from a fire whose fuel is men and stones, over which are angels stern severe, who flinch not the commands they receive from God, but do what they are commanded: "O you Unbelievers, make no excuses this day, you are being but requited for all that you did!"

O you who believe! Turn to God with sincere repentance in the hope that your Lord will remove from you your ills and admit you to Jannaat beneath which rivers flow. The Day that

God will not permit to be humiliated the Prophet and those who believe with him; their light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our light for us and grant us forgiveness; for Thou have power over all things."

O Prophet! Strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is hell, an evil refuge.

Remarks:

The section outlines what a believer should do in this context. The second paragraph states that Allah will not allow the Prophet's family to be dishonored on the Day of Judgment: *"The Day that God will not permit to be humiliated the Prophet and those who believe with him..."* Therefore, none of the Prophet's family should be discussed negatively.

The third paragraph instructed the Prophet (pbuh) to strive hard for the cause of Islam, rather than focusing on such family issues.

Section-3 of Chapter 66 **[Verse 10-12]: Examples of the Two**

God sets forth for an example to the Unbelievers the wife of Noah and the wife of Lut. They were under two of our righteous servants, but they were false to them, and they profited nothing before God on their account but were told: "Enter ye the Fire along with that enters!"

And God sets forth as an example to those who believe the wife of Pharaoh. Behold she said, "O my Lord! Build for me in nearness to Thee a mansion in the Jannaat, and save me from Pharaoh and his doings, and save me from those that do wrong". And Mary, the daughter of 'Imran, who guarded her chastity, and We breathed into of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations and was one of the devout.

Remarks

The above verses warn Hazrat Aisha (R.) and Hazrat Hafsa (R.). It was clearly stated that they would be rewarded or punished according to their deeds.

Later, Hazrat Aisha (R.) opposed Hazrat Ali (R.) and fought against him in the Battle of Camel. This initiated the First Fitna, which

ultimately led to the destruction of the Caliphate. Fighting against the Caliph is akin to fighting against the Prophet (pbuh), as a Caliph represents the Prophet (pbuh).

Allah knows best.

Chapter 67 [Al Mulk THE DOMINION]

Introduction

The Surah discusses death and the afterlife to warn people.

Flowchart

Section 1 [Verse 1-2]: The Creator of Death
Section 2 [Verse 3-14]: Hell
Section 3 [Verse 15-23]: Manageable Earth
Section 4 [Verse 24-27]: The Judgment is Near.
Section 5 [Verse 28-30]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 67 **[Verse 1-2]: The Creator of Death**

Blessed be He in Whose hands is dominion and He over all things has power.

He Who created death and life (life after resurrection) that He may try, which of you is best in deed; and He is the Exalted in Might, Oft-Forgiving.

Remarks:

The death seems like the end. But, the above verses state that Allah has created death, and the death is as such that one can be re-created for the Judgment.

A human can be resurrected using a set of his earthly DNA molecules (46).

A developed nafs gains certain information to inspire and assist the genome in forming the body. However, the complete genome code is a vast program that cannot be fully copied into the nafs.

The nafs primarily holds the emotions of a person.

The Collection of Nafs during Death

A nafs (composite soul) becomes deeply rooted in a living creature. Furthermore, within the earthly body, it remains in a constant state of development. As a result, drawing it out from the body is a complex process. A vast and sophisticated system is used to extract the nafs from the body of a dying person. This system is called Maut (Death).

According to the Hadith, once 'Maut' (Death) was displayed to the angels, and it passed before them. The angels were terrified upon seeing its immense size and

power. Even the mighty Angel of Death, Azrail, exclaimed how he could control it! Allah placed 'Maut' (Death) under the control of Azrail.

According to the Hadith, after the salvation of the last human, 'Maut' (Death) will be slaughtered in the Barzakh. After that, no one will die.

Muslims often fail to connect 'Maut' with the salvation of people from Hell, because the sinful followers of Prophet Muhammad (pbuh) have a distinct path to salvation. According to the Hadith, once in Jannah, Prophet Muhammad (pbuh) will remember his sinful followers who are in Hell. He will pray to Allah, and Allah will permit him to rescue them. His sinful followers will be identifiable by the signs of 'udhu' (ablution). Prophet (pbuh) will then bring them out and lead them to Jannah.

But the situation will be different for the followers of other Prophets. The followers of other Prophets (mainly Christians) will endure punishment for a period of time. When Allah deems their punishment sufficient and their nafs have been corrected, He will decree their deaths. Subsequently, they will be resurrected in a safe form. At that time, they will not be resurrected in deformed shape, as their nafs have been purified through the intense fire and

punishment of Hell. Later, they may be taken into Jannah.

> “They will say: "Our Lord! Twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognized our sins: Is there any way out?"
>
> "This is because, when God was invoked as the Only, ye did reject Faith, but when partners were joined to Him (in the form of Trinity), ye believed! The Command is with God, Most High, Most Great!"
>
> [Al Quran 40:11-12]]

Only the great sinners will never die and will remain in the hell forever. It is said in Holy Bible as under:

> “The rest of the humanity, all those who had not been killed by these plagues, did not turn away from what they themselves had made. They did not stop worshipping demons, nor the idols of gold, silver, bronze, stones, and wood, which cannot see, hear, or walk. Nor did they repent of their murders, their magic, their sexual immorality, or their stealing”
>
> [Revelation 9 (20–21), Holy Bible, GNB]

The great sinners will remain in the hell (Universe) forever.

Therefore, Allah has created an entity called Death (Maut), designed to draw out the nafs (soul) of a creature at the time of death. This entity is under the control of Azrail, the Angel of Death.

The physical death of a person, including the preservation of his DNA molecules, memory data, and nafs, is a deliberate process, designed to facilitate his resurrection on the Day of Judgment.

Section 2 of Chapter 67 **[Verse 3-14]: Hell**

He Who created the Seven Skies one above another. Not thou see in the Creation of Most Gracious any disparity *(tafawutin).* So, return thy vision: can you see any 'act of Originator' *(futurin)?* Again, return thy vision a second time —overturned to you the vision, lost, and it is tired.

Remarks:

The universe is fine-tuned, with no disparity (*tafawutin*) in it. Such a precisely ordered universe cannot have evolved on its own. Therefore, there must be a God Who created

and continues to evolve the universe. We perceive His acts of origination (*futurin*) as the Big Bang (as that is what our understanding can encompass…Big Bang).

And We have adorned the Sky of the Earth with lamps (stars), have made such missiles (asteroids) to drive away the satan, and have prepared for them the penalty of the blazing fire of hell. For those who reject their Lord is the punishment of "Jahannam" (a level of hell), and evil is the destination.

Remarks:

According to the above verses, the Hell is created within this universe. During the Night Journey (Miraj), Prophet Muhammad (pbuh) witnessed the objects of Hell in each sky.

> Hadith: "During Miraz (Night Journey) I saw in the Seventh Sky that there was thunder and roaring sound, and a group of people. Their bellies were as big as houses. In those, there were many snakes, which were being seen from the outside. I asked to Gabriel, which kind of people they were? He said, "It is the scene of those who took

interest (riba) by lending money”
[Bukhari]

The following Hadith helps us identify the objects of Hell:

Hadith: "After burning for thousands of years, the fire of Hell becomes red. Again, after burning for thousands of years, it becomes white. Then again, after burning for thousands of years, it becomes dark black and remains in that state" [Tirmizi]

When an object is heated, it first turns red, then yellow with more heat, white with further heating, and eventually blue as the temperature increases. However, increasing heat never causes it to turn black.

But, the above Hadith states that the fire of Hell becomes dark black in its final stage: red → white → dark black. What does this signify?

Actually, the Hadith is pointing to the stages of Stellar Evolution: Red Giant → White Dwarf → Black Hole.

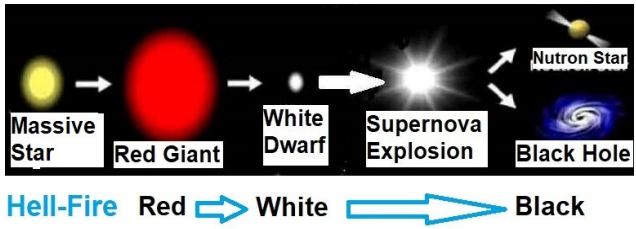


FIGURE 67.1: Stellar Evolution

In Section-27 of Chapter-3, I discuss Hell in detail, where I explain how a massive star becomes a black hole at the end of its life.

Every galaxy harbors a supermassive black hole at its center, which acts as the pivot of the galaxy. Thus, galaxies can be seen as objects of Hell, and the fire produced around a black hole represents the fire of Hell.

A galaxy without living creatures would lose the attention of Allah. Therefore, each significant galaxy contains living beings, primarily the jinn and their supporting creatures. In addition, galaxies will have human beings as the vicegerents of God.

Therefore, if one desires to own a galaxy, one may choose the path of freedom, disregarding the commands of Allah delivered through an unlettered Prophet (pbuh). If Allah finds one as a tiny big one,

He would make one a real big one—He is the Creator Supreme, Ever Merciful.

> “Allah created the Skies and Lands (universe) for just ends, and in order that each soul may find the recompense of what it has earned and none of them be wronged.” [Al Quran 54: 22]

> “We created not the Skies and Lands and all between them (universe) merely in sport. We created them not except for just ends. But most of them do not understand. Verily, the day of sorting out is the time appointed for all of them.”
>
> [Al Quran 44: 38–39]

A person from Hell may own an entire galaxy, but he will be placed in an object within his galaxy according to the verdict of his punishment. Each galaxy, based on the degree of violence, has seven regions: 1. Haawiyah, 2. Hotamah, 3. Ladha, 4. Jaheem, 5. Sa’eer, 6. Saqqar, 7. Jahannam. These regions are connected by seven doors and pathways of space.

Though a galaxy has seven regions, one human will own a complete galaxy; there will not be a second human in that galaxy.

However, there will be jinn and other universal creatures.

One's goal in Hell would be to move to a less punishing object within one’s galaxy. Therefore, one should learn to build spaceships.

When they are cast therein, they will hear the drawing in of its breath, as it blazes forth; it almost burst with fury. Every time a group is cast therein, its keepers will ask, "Did no Warner come to you?"

They will say, "Yes, indeed a Warner did come to us, but we rejected him and said, "God never sent down any; you are nothing but an egregious delusion!" They will further say, "Had we but listened or used our intelligence, we should not be among the companions of the blazing fire!" They will then confess their sins, but far will be (Jannaat) from the companions of the blazing fire!

Remarks:

The Jannaat is a separate universe beyond this universe (Samawaat).

As for those who fear their Lord unseen, for them is forgiveness and a great reward. And whether you hide your word or publish it, He

certainly has knowledge of the secrets of hearts; should He not know—He that created? And He is the One that understands the finest mysteries is well acquainted.

Section 3 of Chapter 67 **[Verse 15-23]: Manageable Earth**

It is He Who has made the earth manageable for you, so traverse you through its tracts and enjoy of the sustenance, which He furnishes, but unto Him is the Resurrection.

Do you feel secure that He Who is in sky will not cause you to be swallowed up by the earth, and then it should quake?

Remarks:

The Earth sometimes swallows up objects, such as a building, without any warning. These are known as sinkholes.

67.2: A Sinkhole

Above sinkhole swallowed a three-storied building and an entire intersection in Guatemala City. It is nearly 100 feet deep and 66 feet wide.

The sinkholes are signs of coming earthquake.

Or do you feel secure that He Who is in the sky will not send against you a violent tornado so that you shall know how was My warning?

Remarks:

Tornadoes occur in specific regions of the Earth, but no one should assume they are

limited only to those regions; they can strike anywhere. In 2013, one such tornado pictured here killed 23 and injured 500 in Bangladesh.

67.3: A Tornado

But indeed, men before them rejected; then how was My rejection?

Do they not observe the birds above them, spreading their wings and folding them in? Nothing holds them except Most Gracious. Truly, it is He that watches over all things. Nay, who is there that can help you—an army besides Most Merciful? In nothing but delusion are the Unbelievers.

Remarks:

Birds fly by spreading and folding their wings, but they would not be able to fly if

gravity were not holding them through their centers of gravity (CG). Without it, they would be unbalanced and thrown off course. The above verse says, *"Nothing holds them except Most Gracious".* So, the gravity is a force of Allah designed to sustain the objects.

Allah moves the Earth and the Stars. He sustains the galaxies:

> "It is God Who alternates the Night and the Day, verily in these things is an instructive example for those who have vision!" [Al Quran 24:44]

> "He covers the night with the day, seeking it rapidly, and the sun and the moon and the stars controlled by His deed." [Al Quran 7:54]

Who is there that can sustain trillions and trillions of stars and other objects—an army? No one can; not even an army of angels. Allah alone sustains the entire universe:

> "It is God Who sustains the Skies and the Lands (universe) lest they cease; and if they should fail, there is none—not one—can sustain them thereafter. Verily He is Most Forbearing, Oft-Forgiving. [Al Quran 35:41]

Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight.

Is then one who walks headlong with his face groveling better guided, or one who walks evenly on a Straight Way?

Say: “It is He Who has created you and made for you the faculties of hearing, seeing, feeling and understanding; little thanks it is you give.”

Section 4 of Chapter 67 **[Verse 24-27]: The Judgment is Near**

Say: “It is He Who has created you on the earth, and to Him shall you be gathered together.”

They ask: “When will this promise be, if ye are telling the truth?”

Say: “As to the knowledge of the time, it is with God alone; I am only to warn plainly in public.”

At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said: “This is, which ye were calling for!”

Section 5 of Chapter 67 **[Verse 28-30]: Conclusion**

Say: "See you, if God were to destroy me and those with me, or if He bestows His mercy on us —yet who can deliver the Unbelievers from a grievous penalty?"

Say: "He is Most Gracious; we have believed in Him, and on Him have we put our trust. So, soon will you know which it is that is in manifest error."

Say: "See you, if your water were to sink away, who then can supply you with flowing water?"

Chapter 68 [Al Qalam THE PEN]

Introduction

The Surah affirms the truth of the Quran and calls on Prophet Muhammad (pbuh) to persevere patiently. Believers will not be treated in the same way as those who are sinful.

Flowchart

Section 1 [Verse 1-33]: Hearken not to those who Deny
Section 2 [Verse 34-43]: People will not be Dealt Equally
Section 3 [Verse 44-52]: Wait with Serenity

Tafsir of the Surah

Section 1 of Chapter 68 **[Verse1-33]: Hearken not to those who Deny**

Nun. By the Pen and what they write; thou are not by the grace of thy Lord mad or possessed. Nay, verily for thee is a reward unfailing, and thou is on an exalted standard of character. Soon will thou see, and they will see, which of you is afflicted with madness.

Verily, it is thy Lord that knows best, which has strayed from His path, and He knows best those who receive guidance. So, hearken not to those who deny. Their desire is that thou should be pliant, so would they be pliant.

Heed not the type of despicable man, ready with oaths. A slanderer going about with calumnies, hindering good, transgressing beyond bounds, deep in sin, violent and moreover base-born, because he possesses wealth and sons. When to him are rehearsed Our verses, "Tales of the ancients," he cries!

Remarks:

The above verses are talking about some writers: *“By the Pen, and what they write”.* Who are the writers?

The Pen writes on the Protected Disc (Lawh-Mahfuz). This Pen-Disc system functions as a divine computer (CCU), which oversees a vast cybernetic system that automates the Empire of Angels. It is deliberately discussed in Section-9 of Chapter-6.

The CCU is not directly connected to Sidratul-Muntaha for security reasons. The Scribe-Angels copy the orders from the CCU and enter those into the server of the

Sidratul-Muntaha to task and program the angels.

Similarly, the Scribe-Angels copied the verses of the Quran and delivered those to Prophet Muhammad (pbuh) through Gabriel and his minor angels.

> "…For it is indeed a Message of instruction. Therefore, let who-so will keep it in remembrance. In books (Lawh-Mahfuz) held in honor, exalted, kept pure and holy by the hands of scribes (Scribe-Angels)" [Al Quran 80: 11-15]

Soon shall We brand on the snout! Verily, We have tried them as We tried the people of the garden, when they resolved to gather the fruits of it in the morning, but made no reservation (did not say or think, "If it be God's will"). Then there came on it a visitation from thy Lord, all around, while they were asleep. So, it became by the morning like a dark and desolate spot.

As the morning broke, they called out one to another: "Go you to your tilth in the morning, if you would gather the fruits."

So, they departed conversing in secret low tones: "Let not a single indigent person break in upon you into it this day". And they opened the morning strong in a resolve.

But when they saw it, they said: “We have surely lost our way, indeed we are shut out!”

Said one of them more just: “Did I not say to you, Why not glorify?”

They said: “Glory to our Lord! Verily, we have been doing wrong!”

Then they turned one against another in reproach.

They said: “Alas for us! We have indeed transgressed! It may be that our Lord will give us in exchange a better than this, for we do turn to Him!”

Such is the punishment, but greater is the punishment in the hereafter, if only they knew!

Section 2 of Chapter 68 **[Verse 34-43]:**
People will not be Dealt Equally

Verily, for the Righteous (Muttaqin) is Jannaatin-Adni in the presence of their Lord.

Shall We then treat the people of Faith like the people of Sin? What is the matter with you? How judge you? Or have you a book through which you learn that you shall have through it whatever you choose? Or have you covenants with Us on oath reaching to the Day of Judgment that you shall have whatever you shall demand? Ask them, which of them will stand surety for that!

Or have they some "Partners"? Then let them produce their "Partners", if they are truthful!

The Day that the Shin shall be laid bare and they shall be summoned to bow in adoration, but they shall not be able, their eyes will be cast down, ignominy will cover them seeing that they had been summoned aforetime to bow in adoration, while they were sound.

Remarks

On the Day of Judgment, Allah in form will come down on the Land of Judgment. As the Kursi will be coming down, His Shin will be visible at first. Then, everyone will be required to fall into prostration before Him, but many will be unable to do so. They will be physically incapable of prostrating.

A sound nafs is expected to produce a sound body at the time of resurrection. However, a nafs with a devil-human shape and program will produce a physique resembling a devil, not a perfect human body. This body will be suited to interact with both creatures and anti-creatures. It will be approximately a thousand kilometers tall, and the individual will be unable to prostrate. On the Land of Judgment, these individuals will be marshaled separately.

If a person worships an idol, he becomes possessed by a satanic jinni. Gradually, his nafs (soul) becomes deformed. The nafs is altered to sustain and interact with both a human body and a jinn body, despite one being created from matter and the other from anti-matter. Upon death, their nafs solidifies into the devil-human shape and program. The nafs is further strengthened and developed in the Sijjin, as they are destined to exist in an object (hell) of this violent universe.

On the Day of Judgment, the person will be resurrected with a massive devil-human body, suited to survive in this violent universe. They will have the ability to contact and command the jinn. However, they will be unable to prostrate before God.

After the Judgment, he will be destined to live in a galaxy (an object of hell) within this universe (Samawaat), as a forgotten vicegerent of God. He will experience constant pain due to the very nature of his abode, filled with fire and boiling water.

Section 3 of Chapter 68 **[Verse 44-52]: Wait with Serenity**

Then leave Me alone with such as reject this message; by degrees shall We punish them from

directions they perceive not. A respite will I grant them; truly powerful is My plan.

Or is it that thou do ask them for a reward so that they are burdened with a load of debt? Or that the unseen is in their hands so that they can write it down?

So, wait with patience for the command of thy Lord and be not like the companion of the Fish when he cried out in agony. Had not grace from his Lord reached him, he would indeed have been cast off on the naked shore in disgrace. Thus, did his Lord choose him and make him of the company of the Righteous.

And the Unbelievers would almost trip thee up with their eyes, when they hear the message, and they say: “Surely, he is possessed!”

But it is nothing less than a message to all the worlds.

Chapter 69 [Al Haqqah THE SURE REALITY]

Introduction

The Surah discusses the Final Judgment, reward, and punishment. It authenticates the Quran as a book from the Creator of the universes.

Flowchart

Section 1 [Verse 1-12]: Inevitable Course of Events
Section 2 [Verse 13-18]: The Final Judgment
Section 3 [Verse 19-24]: Jannaat
Section 4 [Verse 25-37]: Hell
Section 5 [Verse 38-52]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 69 **[Verse 1-12]: Inevitable Course of Events**

The inevitable! What is the inevitable? And what will make thee realize what the inevitable is? Thamud and 'Ad, the striking calamity.

So, about the Thamud: they were destroyed by the overpowering!

And, the Ad: they were destroyed by a furious wind, exceedingly violent. He made it rage against them seven nights and eight days in succession so that thou could see the people lying prostrate in it, as if they had been roots of hollow palm-trees tumbled down!

Then see thou any of them left surviving?

And Pharaoh and those before him and the cities overthrown committed habitual sin and disobeyed the apostle of their Lord. So, He punished them with an abundant penalty.

We, when the water overflowed beyond its limits, carried you in the floating (Ark) that We might make it for you a reminder, and a conscious ear would be conscious of it.

Section 2 of Chapter 69 **[Verse 13-18]: The Final Judgment**

Then, when the First Blast is sounded on the Trumpet and the Earth is thrown off and its mountains and they are crushed to powder at one stroke.

Remarks:

When the first blast is sounded, humans will die due to the tremendous sound. The Earth

will be thrown off its orbit and will fall into the Sun.

Other planets of the Solar System will not have a different fate. They too will be thrown off their orbits and will fall into the Sun.

> "When the planets (*Kawkab*) are scattered. When the oceans are suffered to burst forth."
>
> [Al Quran 82: 2–3]

Along with all the other stars, the collapsed Solar System will fall into the center of the Milky Way galaxy.

> "When the stars fall, losing their luster."
>
> [Al Quran 81:2]

On that Day shall the Event come to pass, and the Sky will split, for it will that Day be flimsy.

Remarks:

The universe is organized into seven skies. For about five billion years, it has been contracting from the outermost boundary,

rolling up the skies. Eventually, the universe will collapse into a point, and all matter will disappear. Only the forces (commands) and information (photons) will remain. Then, Allah will reprogram the universe to revive it.

The universe will begin to unroll from that extremely squeezed state. It will gain mass when the resurrection of the dead occurs. The matter of the Solar System, along with the resurrected living creatures, will be moved to a safe distance away from the reviving universe (Heavy Mass / Thaqal). This solar matter will form the Land of Judgment.

Thus, the sky (the reviving universe in the state of Thaqal) will split. The splitting will occur because the sky (Thaqal) will be weak (flimsy) that day due to its rolling momentum.

The Thaqal and the Land of Judgment will be in the Eastern Super Space.

And the angels will be on its sides, and eight will that Day bear the Arsh of thy Lord above them.

Remarks:

The Arsh will come down as the universe (Samawaat) contracts, and the Jannaat will draw near—the entire Super Space will

contract that day. Eight angels, standing around the edges of the Araf, will prevent the Arsh from falling onto the universes.

The seat of God is called Kursi. The Kursi is primarily located in the Arsh, but it is movable:

> "…extends His Kursi into the Skies and Lands (Universe)…" [Al Quran 2: 255]

On the Day of Judgment, the Kursi will descend upon the Land of Judgment.

If one looks toward the Kursi, standing at the center of the Land of Judgment, the Samawaat (Thaqal) will be to his left; the Jannaat will be to his right, but beyond the veil (Barzakh); and the Arsh will be above his head.

On that Day, Allah will appear.

That Day shall you be brought to Judgment; not an act of yours that ye hide will be hidden.

Section 3 of Chapter 69 **[Verse 19-24]: Jannaat**

Then he that will be given his record in his right hand will say: "Ah here! Read ye my record! I did really understand that my account would reach me!" And he will be in a life of bliss, in a Jannaat on the high; the fruits whereof low and near.

Eat you and drink you with full satisfaction because of that you sent before, you in the days that are gone!

Section 4 of Chapter 69 **[Verse 25-37]: Hell**

And he that will be given his record in his left hand will say: "Ah! Would that my record had not been given to me, and that I had never realized how my account is. Ah! Would that (death) had made an end of me; of no profit to me has been my wealth; my power has perished from me!"

Seize you him, and bind you him, and burn you him in the blazing fire. Further, make him march in a chain, whereof the length is seventy cubits! This was he that would not believe in God, Most High. Nor did he encourage the feeding of the poor. So, no friend has he here this Day. Nor has he any food except the corruption from the washing of wounds, which none do eat but those in sin.

Section 5 of Chapter 69 **[Verse 38-52]: Conclusion**

So, I do call to witness what you see and what you see not that this is verily the word of an honored apostle; it is not the word of a poet—little it is you believe! Nor is it the word of a soothsayer—little admonition it is you receive.

A Message sent down from the Lord of the universes. And if the Apostle were to invent any sayings in Our name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart. Nor could any of you withhold him.

Remarks:

In light of the verses of above paragraph, it was wise for the Prophet (pbuh) not to explain any verse. One will find no Hadith in which Prophet (pbuh) deliberately explained a verse. So, the Hadiths should not be considered as the explanation of the Quran.

The Quran was revealed in small parts, depending on the situations in the Prophet's life. The Prophet acted according to the verses, and thus, his actions serve as explanations of those verses. Therefore, his biography (*Sirah*) and early Islamic history are crucial for understanding the Quran.

The Prophet (pbuh) established the procedure for offering prayers as a tradition in the mosque of Madinah, and such a tradition remains unchanged. To perform the prayers, we must observe and follow the tradition of Madinah, or of Kufa, where Hazrat Ali (R.) set the tradition.

But, verily this is a Message for the Guards.
And We certainly know that there are among you those that reject.
But, truly (it) is a cause of sorrow for the Unbelievers.
But, verily, it is Truth of assured certainty.
So, glorify the name of thy Lord Most High.

Chapter 70 [Al Ma'arij THE WAYS OF ASCENT]

Introduction

The Surah highlights the Day of Judgment and discusses the people who will be safe on that Day.

Flowchart

Section 1 [Verse 1-14]: On the Day of Judgment
Section 2 [Verse 15-35]: Saved Ones
Section 3 [Verse 36-41]: Unbelievers on the Day of Judgment

Tafsir of the Surah

Section 1 of Chapter 70 **[Verse 1-14]: On the Day of Judgment**

A questioner asked about a penalty to befall, to the Unbelievers; not of it any preventer from God, Lord of the Ways of Ascent; the angels and the ruh ascend unto him in a Day the measure whereof is fifty thousand years. Therefore, do thou hold patience, a patience beautiful.

Remarks:

The universe will collapse, and subsequently, it will be revived to the state of Thaqal (Heavy Mass), when the resurrection of the dead will occur.

The evolution of the universe will be temporarily halted at the state of Thaqal for the Judgment and Salvation.

The Land of Judgment will be formed in Super Space, with the matter of the Solar System detached from the Thaqal.

Seven channels will connect the Land of Judgment with the Thaqal, and a pair of channels will connect the Land of Judgment with the Araf (see figure below).

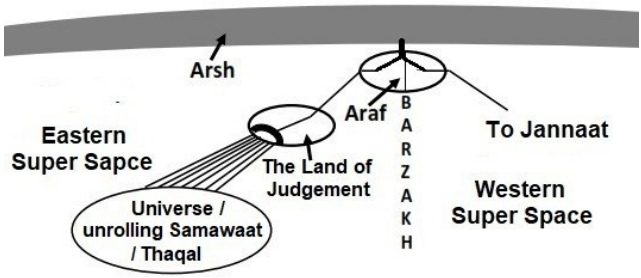


FIGURE 70.1; Ways of Ascent

The Seven Channels:

“Again, on the Day of Judgment will ye be raised up. And We have made above you Seven Tracts (Channels through the Super space), and We are never unmindful of creation.”

[Al Quran 23: 16-17]

The Pair of Channels:

Hadith: “In the Seventh Sky, I saw a river of light (a channel through the Super Space), such that the light that was coming from them made the eyes blind. The river of darkness (a channel through the Super Space) was also there that was covered over with ice, and the sound of thunder crashing could be heard. I was busy looking at

these rivers when Jibra'il (Gabriel) said to me, "O' Muhammad, be thankful to Allah for the graces and bounties that have been chosen for you."

[Bihar al-Anwar, Vol. 18]

In the verse under discussion, these channels are called Ways of Ascent.

The angels who will die during the First Blow of the Trumpet will be resurrected on the Thaqal and will move to the Land of Judgment through the Ways of Ascent (Seven Channels).

The jinn and other anti-creatures will be resurrected on the Thaqal and will also be moved to the Land of Judgment through the same Ways of Ascent.

However, the resurrected humans and other living creatures made of baryonic matter will be shifted to the Land of Judgment along with the matter of the Solar System, which will form the Land of Judgment.

[The Final Judgment is deliberately discuss is Section-6 of Chapter-39]

They see it indeed as a far-off, but We see it near. The Day that the Sky (the Universe at the state of Thaqal) will be like molten brass and the mountains will be like wool.

And no friend will ask after a friend, though they will be put in sight of each other. The sinner's desire will be: would that he could redeem himself from the penalty of that Day by his children, his wife, and his brother, his kindred who sheltered him, and all, all that is on earth, so it could save him.

Section 2 of Chapter 70 **[Verse 15-35]: Saved Ones**

No! Indeed, it is the flame, plucking out right to the skull, inviting such as turn their backs, and turn away their faces, and collect and hide it!

Remarks:

The producers of hell-fire are black holes. The escape velocity of a black hole is so high that even light cannot escape from it. Thus, any object that falls into a black hole is hidden forever.

A black hole collects everything from the surrounding space through its immensely powerful gravitational force, resulting in the formation of an accretion disk. The matter swirls around the black hole and gradually collapses toward the central point. This swirling matter produces devastating flames due to friction.

> Thus, a black hole collects and hides, producing flames due to its nature of gathering and concealing. Similarly, a sinner exhibits the same traits; they collect wealth and hide it, refusing to spend it in charity. Hell calls those of a similar nature: *"... inviting such as turn their backs, and turn away their faces, and collect and hide it!"*

Truly, man was created very impatient—fretful when evil touches him, and niggardly when good reaches him.

Not so those who closely follow—those who remain steadfast to their salat.

And those in whose wealth are a recognized right for who asks, and for him who is prevented.

And those who hold to the truth of the Day of Judgment.

And those who fear the displeasure of their Lord; for their Lord's displeasure is the opposite of Peace and Tranquility.

And those who guard their chastity except with their wives and whom their right hands possess, for they are not to be blamed, but those who trespass beyond this are transgressors.

And those who respect their trusts and covenants (Bayah)

And those who stand firm in their testimonies.

And those who guard of their salat.

Such will be the honored ones in the Jannaat, honored.

Section 3 of Chapter 70 **[Verse 36-41]: Unbelievers on the Day of Judgment**

Now what is the matter with the Unbelievers that they rush madly before thee from the right and from the left in crowds? Does every man of them aspire to enter the Jannaata-Naimin?

No! Indeed, We have created them from that which they know (double helix DNA molecule). So, I swear by the Lord of risings and settings that indeed We are able to replace them with better than them, and We are not to be outdone.

Remarks:

All living creatures, from amoeba to blue whale and bacterium to maple tree, are produced from the same double helix DNA molecule. Only the genetic codes differ. Therefore, it is possible to produce giants suited to live in the objects of hell (galaxies), as the verses under discussion suggest: *"No! Indeed, We have created them from that which they know (double helix DNA molecule). So, I swear by the Lord of risings and settings that indeed We are able to*

replace them with better than them, and We are not to be outdone."

An idolater is a mount for the satanic jinn—he remains possessed, though unaware of it. His soul (nafs) becomes deformed, learning to sustain and inspire both a human and jinn body. His deformed soul is nourished in the Sijjin. He will be resurrected with a giant, devil-human, multi-dimensional body, suited for the object of hell (a galaxy).

The people will have the ability to interact with the jinns, created from anti-matter. Their nafses will be so developed that they will be able to observe the jinn with their third-eye vision, alongside the visions of their physical eyes. They will hear the jinns as well. The jinns will be their allies in the galaxy, where they would be the vicegerents of God, but forgotten.

> "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs."
>
> [Al Quran 7:51]

Their physiques will be immensely robust and dynamic. If one's physique is harmed, it

will heal spontaneously. Skin and lost body parts will regenerate. A person created with a fixed, matured soul (nafs), programmed to resurrect them from a set of double-helix DNA molecules, cannot be destroyed. The nafs will continuously resurrect them, forever.

On the Day of Judgment, a pagan will know his likely destiny by seeing his resurrected body. Yet, some of them will rush madly towards As-Sirat, aspiring to enter the Jannaat.

Section 4 of Chapter 70 **[Verse 42-44]: Conclusion**

So, leave them to plunge in vain talk and play about until they encounter that Day of theirs, which they have been promised. The Day whereon they will issue from their sepulchers in sudden haste as if they were rushing to a goal post, their eyes lowered in dejection, ignominy covering them! Such is the Day, the which they are promised!

Chapter 71 [Nuh NOAH]

Introduction

The Surah describes how the People of Noah rejected the message and were drowned.

Flowchart

Section 1 [Verse 1-20]: The Call of Noah
Section 2 [Verse 21-24]: People finally rejected the Call of Noah
Section 3 [Verse 25-28]: Drowned were the People of Noah

Tafsir of the Surah

Section 1 of Chapter 71 **[Verse 1-20]: The Call of Noah**

We sent Noah to his people: Do thou warn thy people before there comes to them a grievous penalty.

He said: O my people! I am to you a Warner, clear and open. That you should worship God, guard against Him, and obey me. So, He may forgive you your sins and give you respite for a stated term; for when the term given by God is accomplished, it cannot be put forward, if you only knew.

He said: O my Lord! I have called to my people night and day. But my call only increases flight. And every time I have called to them that Thou might forgive them, they have thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given them up to arrogance. So, I have called to them aloud. Further, I have spoken to them in public and secretly in private, saying:

Ask forgiveness from your Lord; for He is Oft-Forgiving. He will send rain to you in abundance. Give you increase in wealth and sons and bestow on you gardens and bestow on you rivers.

What is the matter with you that you do not attribute grandeur to God? And indeed, He created you in diverse stages?

See you not how God has created the Seven Skies one above another and made the moon a light in their midst and made the sun as a lamp?

And God has produced you from the earth, growing. And in the end, He will return you into it and raise you forth?

And God has made the earth for you as a carpet that you may go about therein in spacious roads.

Section 2 of Chapter 71 **[Verse 21-24]:**
People finally rejected the Call of Noah

Noah said: O my Lord! They have disobeyed me, but they follow whose wealth and children give them no increase, but only loss. And they have devised a tremendous plot. And they have said: “Abandon not your gods; abandon neither Wadd nor Suwa, neither Yaguth nor Yauq nor Nasr.” They have already misled many, and grant Thou no increase to the wrongdoers but in straying.

Section 3 of Chapter 71 **[Verse 25-28]:**
Drowned were the People of Noah

Because of their sins, they were drowned and were made to enter the fire, and they found in lieu of God none to help them.

And Noah said:

O my Lord! Leave not of the Unbelievers, a single one on the land! For, if Thou do leave them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.

O my Lord! Forgive me, my parents, all who enter my house in Faith, and believing men and believing women; and to the wrong-doers grant Thou no increase, but in perdition!

Remarks:

Most likely, Noah and his people were from the region of the Black Sea. They were people with blue eyes, as many of the Jews, descendants of Noah, also have blue eyes.

Noah carried every animal in pairs, which leads people to believe that the entire earth was flooded. However, the animals could have been from the Arctic and sub-Arctic regions, specialized to live in polar climates. These animals were preserved so that, if Europe and Russia were flooded, local nature could eventually return after the flood.

However, the Holy Bible states that the entire earth was flooded. It also mentions that present mankind descends from the sons of Noah. The Holy Bible may have been corrupted in this aspect. According to the Quran, there were a few Believers as well, in the boat of Noah.

> “At length, behold, there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female; and your family, except those against whom the word has already gone forth; and the Believers", but only a few believed with him.”
>
> [Al Quran 11:40]

Present-day Europeans and Russians with blue eyes may be descendants of these Believers, as well as the sons of Noah—Shem, Ham, and Japheth.

Probably, a few descendants of the sons of Noah moved into the Middle East. Among them, the descendants of Isaac (the Jews) preserved their lineage by marrying within their own community.

No prophet, except Muhammad (pbuh), was sent for the entire world. Noah was sent only to his people, and others were not meant to be punished for their sins. The first line of this section clearly states this, *"Because of their sins, they were drowned."*

Chapter 72 [Al Jinn]

Introduction

The Surah discusses the jinn, including those who belong to the group of Satan (Iblis).

Flowchart

Section 1 [Verse 1-5]: Wonderful Recital
Section 2 [Verse 6-7]: They Think as you Thought
Section 3 [Verse 8-10]: Worry about Humans
Section 4 [Verse 11-15]: Finishing with the Jinns
Section 5 [Verse 16-28]: Preaching of Islam in Makkah

Tafsir of the Surah

Section 1 of Chapter 72 **[Verse 1-5]: Wonderful Recital**

Say: “It has been revealed to me that a company of jinns listened. They said, “We have really heard a wonderful recital! It gives guidance to the right, and we have believed therein. We shall not join any with our Lord. And exalted is the majesty of our Lord; He has taken neither a wife nor a son. And that he (Satan / Iblis) used

to speak the foolish among us against God an excessive transgression. But, we do think that no man or jinn should say aught that is untrue against God."

Remarks:

The jinn are intelligent creatures, and they will face the Final Judgment. They exist around us, but we cannot see or feel them, nor can our instruments detect them. They do not interact with our matter. The Quran states that they are created from 'the poisonous fire of the prairie of fire':

> "And the jinn race, We had created before, from the poisonous fire." [Al Quran 15:27]

> "And He created Jinns from the prairie of fire"
>
> [Al Quran 55:15]

All of the above suggests that they are made from anti-matter. This universe is a two-in-one universe, with a parallel anti-universe existing alongside it, inhabited by its anti-creatures.

"We now know that every particle has an anti-particle, with which it can annihilate (In case of the force carrying particles, the antiparticles are the same as the particles themselves). There could be whole anti-world and anti-people made out of anti-particles. However, if you meet your anti-self, do not shake hands! You would both vanish in a great flash of light"

– *A Brief History of Time* by Stephen Hawking.

I am not suggesting that jinn are our anti-self counterparts, but if the concept of an anti-self is scientifically plausible, then the idea of the jinn is not unscientific. A universe that contains five times more dark matter than ordinary matter should logically harbor creatures made from anti-matter (which is a form of dark matter).

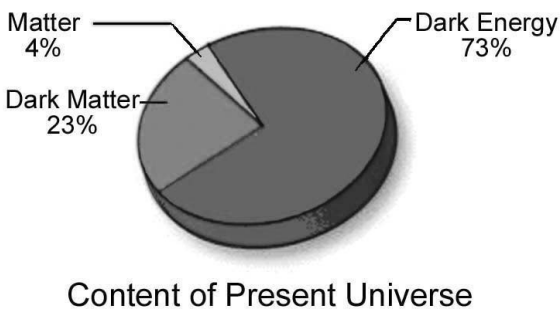


FIGURE 72.1

Matter and anti-matter are similar. Anti-matter is composed of anti-particles, while matter is made up of regular particles.

When particles and anti-particles encounter each other, they annihilate one another, resulting in the creation of photons. However, particles and anti-particles are protected by force fields—such as the magnetic field associated with an electron or the strong nuclear force field surrounding a proton. Additionally, they may gain protection when forming atoms or anti-atoms. Much is still undiscovered. If Allah has created living creatures from matter and anti-matter, He has also created the systems to ensure their safety.

Moreover, atoms and anti-atoms are largely empty. If an atom were compared to a football field, its nucleus would be equivalent to a marble. Thus, matter is transparent to anti-matter. At every moment, a significant amount of anti-matter passes through our bodies, yet we do not feel it.

In reality, we do not often observe the collision of matter and anti-matter in nature.

Regardless of whether we believe it or not, according to the Quran and Hadith, the jinn exist in this universe.

The jinn are capable of moving through space and reaching the stars and planets.

Additionally, there are angels assigned to guard their access points in different zones of the skies.

> “It is We who have set out fortresses in the Skies and made them fair-seeming to beholders, and We have guarded them from every satans (Jinns) accursed. But any that gains a hearing by stealth is pursued by a flaming fire, bright”
>
> [Al Quran 15: 16–18]

Section 2 of Chapter 72 **[Verse 6-7]: They Think as you Thought**

True, there were persons among mankind who took shelter with persons among the jinns, but they (jinns) increased them in folly. And they (jinns) think as you thought that God would not raise up any one.

Remarks:

What the verses mean by, *“True, there were persons among mankind who took shelter with persons among the Jinns”?*

The angels guard humans:

> “For each there are in succession, before and behind him; they (angels) guard him by command of Allah…” [Al Quran 13:11]

Therefore, it is not possible for a satanic jinni to defeat the angels and possess a human. However, since humans are under trial, the satanic jinn are allowed to whisper.

However, if a human is an unbeliever and worships idols, the angels do not stop the jinn. In this case, the human may be possessed by a satanic jinn. Allah has made them allies to one another. This could be the way of 'seeking shelter among the jinn,' as the person is escaping the protection of the angels.

> “A man is like a horse, whose back never remains vacant, either Allah is riding on him, or a satan.”
>
> [Hadith]

The Hadith tells us that the main Satan (Iblis) has many followers among the jinn, each of whom is called a satan.

> "After each human there is a satan, who is a bad jinn." [Hadith]

Iblis, the leader of the satans, has his throne in the ocean. At the end of each day, all of his followers (satan jinns) report to him.

It should be noted that not all jinn are followers of Iblis; there are many good and pious jinn as well.

Causes of Following Iblis

Why do some jinn follow Iblis and provoke humans to commit sinful deeds?

The jinn are made of anti-matter from a different dimension, yet they have the ability to observe:

> "...Verily, he (Iblis) and his tribe (satan jinns) watch you from a position where you cannot see them..." [Al Quran 7:27]

A jinni can possess a pagan and enter the human dimension.

We know that gravitational force attracts both matter and anti-matter equally. A human's nafs (soul) is a combination of unknown force fields, some of which, like gravitational force, may interact with anti-matter. A jinni connects its nafs with a human's nafs, sharing emotions, enjoying feelings, and perceiving senses. Thus, a jinni can possess a human.

> “One day will He gather them all together: "O ye assembly of jinns! Certainly, you have many of the mankind." Their friends among men will say: "Our Lord! Some of us were enjoyed by others, but we reached our term, which Thou did appoint for us." He will say: "The fire be your dwelling-place; you will dwell therein forever, except as God wills." For thy Lord is full of wisdom and knowledge.” [Al Quran 6:128]

Thus, a jinni ventures into the human dimension through a human's nafs and body, experiencing human life. If the human is eating a fruit, the occupying jinni also enjoys the experience of eating.

> “Said: Go thy way; if any of them follow thee, verily hell will be the recompense of you—an ample recompense. And arouse those whom thou can among them with thy voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them, but Satan promises them nothing but deceit” [Al Quran 17: 63-64]

A jinn possessing a human gradually becomes deeply engraved in the human's nafs and body, causing their thoughts to merge. Their thoughts begin to align with each other, as mentioned in the verses under discussion, *"True, there were persons among mankind who took shelter with persons among the jinns, but they (jinns) increased them in folly. And they (jinns) think as you thought that God would not raise up any one."*

A human's soul (nafs) plays a crucial role in resurrection. On Earth, the nafs is like a cast, and the body is like a mold. If a jinni possesses a human, the cast (nafs) becomes deformed. At the time of death, the nafs is fixed in a devil-human shape and programs. On the Day of Judgment, the person will be resurrected in this devil-human shape and will be identifiable only by their marks:

> "Even if the wrongdoers had all that there is on earth and as much more would they offer it for ransom from the pain of the penalty on the Day of Judgment! But something will confront them from God, which they could never have counted upon—and will become apparent to them satan, what they earned, and will surround them what

they used to mock!" [Al Quran 39: 47-48]

A bewitched human performs evil activities in collaboration with the mounted jinn. Women, in particular, are vulnerable. A pagan woman may be bewitched without her knowledge. If she feels hatred toward someone and desires their harm, the mounted jinn may share the same sentiment and cause harm in reality. However, a jinni, created from anti-matter, cannot harm a human directly. Instead, he causes harm through the nafs of the possessed person, further corrupting her nafs.

However, the woman should not be killed. She should be converted to Islam immediately. As soon as a person embraces Islam, the guardian angels return and drive out the mounted jinn. Afterward, the jinni is only allowed to whisper.

A Muslim may view this as a fairy tale, because in Muslim societies, a woman never becomes a witch. However, it is common in pagan societies, where many women are accused and killed for it.

A jinni cannot possess a believer in one God, but he can whisper. The whisper creates a sensation in the believer's nafs, which in turn produces a thought in the mind.

> “Say: I seek refuge with the Lord and Cherisher of mankind, the King of mankind, the God of mankind, from the mischief of the whisperer who withdraws, who whispers into the chest (mind) of mankind, among jinns and among men.”
>
> [Al Quran 114: 1-6]

Section 3 of Chapter 72 **[Verse 8-10]: Worry about Humans**

And we pried into the secrets of sky, but we found it filled with stern guards and flaming fires. We used indeed to sit there in stations to a hearing, but any who listen now will find a flaming fire watching him in ambush. And we understand not whether ill is intended to those on earth, or whether their Lord intends to guide them to right conduct.

Remarks:

The jinn, discussed in the above verses, predicted two plausible causes for additional security: either a great punishment would come to the Earth, or a Prophet of God would appear.

In Section-9 of Chapter-6, we discussed how the angels monitor the materialization of fates. They arrive at the Command Stations of the Skies in groups spanning a thousand years, and remain in the Fortresses (star / star-like object) for the time of subsequent move. Later, the angels draw closer to the Earth in smaller groups by Sakinah. From the Sakinah, an angel moves to its job station. Thus, it is possible to know the future from the Command Stations, Fortresses, or Sakinah. The jinn know the future and relay it to the foretellers.

Pharaoh learned about the arrival of Moses and responded by killing the newborn male children of the Jewish community for a certain period. Similarly, the Roman Emperor became aware of the arrival of Jesus Christ and ordered the killing of many children. However, the jinns could not know about the arrival of Prophet Muhammad (pbuh). The locations of the angels were strongly guarded, as the verses indicate: *"We used indeed to sit there in stations to a hearing, but any who listen now will find a flaming fire watching him in ambush."*

The entire Quran was descended together into the First Sky. It was preserved in a Server of the Command Station, with the related angels sheltered in a nearby Fortress. In due time, both the verses of the Quran and

the angels were sent near the Earth by a Sakinah. From the Sakinah, the Quran was revealed to Prophet Muhammad (pbuh) in small parts. For this purpose, the movement of the jinn was restricted at specific points in the sky.

If the jinn could see Gabriel or the angels carrying the verses, they would easily understand that a Prophet (pbuh) was soon to come. They would inform the foretellers, and the foretellers would then relay it to the Persian and Roman Byzantine emperors, who would jointly order the killing of Arab babies during the predicted period.

Even in the Holy Bible, which is full of prophecies, there is no clear indication of the time of Prophet Muhammad's (pbuh) birth. The Bible only mentions that he would come from the desert and that his name would be Ahmad; it also praises him. The Jews of Madinah knew that the Last Prophet would come to Madinah, but they were unaware of where and when he would be born.

The jinn are concerned about the humans of their side, as revealed by the word, *"And we understand not whether ill is intended to those on earth, or whether their Lord intends to guide them to right conduct"*

Why they are concerned?

Allah has created humans as His vicegerents, but they are not vicegerents of

God over one another; they are vicegerents over the lands:

> “Behold, thy Lord said to the angels, "Indeed, I am going to place in a land *(ardi)* a vicegerent." They said, "Wilt Thou place therein one who will make mischief therein and shed blood? While we do celebrate Thy praises and glorify Thy holy?" He said, "I know what ye know not."
>
> [Al Quran 2:30]

The planet Earth is a land, Mars is a land, and Jupiter is a land; the lands are scattered throughout the universes, the Samawaat, and the Jannaat. Allah will place a human in each land, as the above verse states: *"Indeed, I am going to place in a land a vicegerent."* Most likely, He will place one human in each group of lands, such as a galaxy. There are approximately 170 billion large galaxies in the visible universe.

Humans are the prime users of the lands. To an angel, the lands are not necessary. For the jinns, the lands of dark matter may be necessary, but not the lands of baryonic matter. Has Allah created this vast universe for nothing? He planned to create humans fifty thousand years before the creation of

the universe. He did not evolve the universe without a just purpose.

> “We created not the Skies and the Lands and all between them but for just ends. And the Hour is surely coming. So, overlook with gracious forgiveness” [Al Quran 15:85]

Thus, a human is meant to be a vicegerent of God over a galaxy in this universe (Samawaat), or over a group of peaceful objects in the Jannaat.

No object achieves completeness without a human being. A galaxy is a vast creation, and it has the right to have a vicegerent of Allah:

> “The Day We will ask hell (Samawaat / this Universe), “Are you filled to the full? It will say, are there any more?” [Al Quran 50:30]

The jinns are suited for the Samawaat (this universe). The Samawaat is their natural habitat. They are expected to remain here forever, even after the Final Judgment. They may find their rewards in the Samawaat, and there may also be places of punishment for them.

Human beings are from the Jannaat and are expected to return there. However, a part of mankind will remain in the Samawaat as vicegerents of God over the galaxies. They will experience pain due to the inherent nature of the Samawaat, which is violent by nature. However, they will evolve, and one day, they will become effective vicegerents of God in their galaxies.

> "…I will fill the Hell with jinns and men all together" [Al Quran 11:119]

> "…I will fill the Hell with jinns and men all together" [Al Quran 32:13]

Who would not honor a vicegerent of God, even if he is in punishment? He is entrusted with a domain, a full galaxy. He is one who can call upon God and ask for what he may need. And if God listens to anyone, it is him, for he is God's vicegerent over the galaxy. Other creatures can only praise God, not call upon Him for something.

Therefore, the good, the bad, and the ugly jinns are in a mode to help humans, as seen in the verses under discussion, reflecting how deeply concerned they are: *"We used indeed to sit there in stations to a hearing, but any who listen now will find a flaming fire watching him in ambush. And we understand*

not whether ill is intended to those on earth, or whether their Lord intends to guide them to right conduct."

Finally, their concern matters little; what truly matters is how much Allah is concerned.

Section 4 of Chapter 72 **[Verse 11-15]: Finishing with the Jinns**

There are among us some that are righteous, and some the contrary; we follow divergent paths. But we think that we can by no means frustrate God throughout the lands, nor can we frustrate Him by flight.

And as for us, since we have listened to the guidance, we have accepted it; and any who believes in his Lord has no fear either of a short, or of any injustice.

Among us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills, they have sought out of right conduct; but those who swerve they are fuel for hell-fire.

Section 5 of Chapter 72 **[Verse16-28]: Preaching of Islam in Makkah**

If they had remained on the Way, We should certainly have bestowed on them rain in

abundance that We might try them by that. But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe penalty.

And the places of worship are for God. So, invoke not any one along with God; yet when the devotee of God stands forth to invoke Him, they just make round him a dense crowd.

Say: I do no more than invoke my Lord, and I join not with Him any.

Say: It is not in my power to cause you harm, or to bring you to right conduct.

Say: No one can deliver me from God, nor should I find refuge except in Him unless I proclaim what I receive from God and His Messages; and any that disobey God and His Apostle, for them is Hell; they shall dwell therein forever.

At length, when they see that which they are promised, then will they know who it is that is weak in helper and least important in point of numbers.

Say: I know not whether which you are promised is near or whether my Lord will appoint for it a distant term. He knows the Unseen, nor does He make any one acquainted with His mysteries, except an apostle whom He has chosen. And then He makes a band of observer march before him and behind him that He may know that they have brought and delivered the messages of their Lord, and He

surrounds that are with them and takes account of every single thing.

Chapter 73 [Al Muzzammil THE ENFOLDED ONE]

Introduction

The Surah discusses the Doomsday and instructs us to read the Quran.

Flowchart

Section 1 [Verse 1-13]: Have Patience
Section 2 [Verse 14-19]: The First Blow
Section 3 [Verse 20]: Read ye, therefore, of the Qur'an

Tafsir of the Surah

Section 1 of Chapter 73 **[Verse1-13]: Have Patience**

O thou folded in garments! Stand by night, but not all night: half of it, or a little less, or a little more. And recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly, the rising by night is most potent for governing, and most suitable for the word.

True, there is for thee by day prolonged occupation with ordinary duties, but keep in

remembrance the name of thy Lord and devote thyself to Him whole-heartedly. Lord of the East and the West; there is no god but He; take Him therefore for Disposer of Affairs.

And have patience with what they say; avoid them with gracious avoidance. And leave Me those in possession of the good things of life, who deny the Truth; and bear with them for a little while.

With Us are fetters and a fire, and a food that chokes, and a penalty grievous.

Section 2 of Chapter 73 **[Verse 14-19]: The First Blow**

One Day the Earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.

Remarks:

Sound produces vibrations in matter. One might have noticed that loud sounds cause doors and windows to vibrate. In this process, sound energy is converted into mechanical energy and absorbed. The absorption is highest at the resonance frequency.

Sound has the potential to destroy. Very high sound levels can damage the eardrum.

Sonic weapons can injure, neutralize, or kill. Sound is also used to disperse crowds and torture prisoners. It is a clean and sophisticated destroyer—a 'green destroyer'—unlike the Atom Bomb, Daisy Cutter, Napalm, or Barrel Bomb.

It is difficult to produce sound powerful enough to vibrate a mountain into dust. However, the Trumpet of Israfil will destroy everything. This is a monumental creation of Allah.

> “Hazrat Abu Hurairah (R.) said: That the Messenger of Allah said that when Allah completed the creation of the Skies and Lands, He created the Trumpet and gave the Trumpet to an Arch Angel, Israfil (Rafael). He (Israfil) placed the Trumpet in his mouth. From that time till today he is holding the Trumpet in his mouth with his eyes fixed upon the Arsh. He is waiting for the order from Allah to blow the Trumpet.” [Hadith]

According to Hadith, Israfil was the first angel to be created. He is so immense that if the water from all the oceans were poured over his head, not a single drop would reach his feet.

According to Hadith, when the first blow of the Trumpet is heard, people will be engaged in their daily activities. Initially, the sound will be faint, but it will gradually intensify. At one point, the eardrums of the people will burst. The sound will continue to grow louder, and the mountains will disintegrate into dust due to the overwhelming vibrations: *"And the mountains will be as a heap of sand poured out and flowing down'.*

It is beyond our comprehension to imagine the magnitude of the sound needed to reduce mountains to dust, or how immense the Trumpet must be to produce such a sound. Everything will be destroyed—angels, jinns, and all other creatures will perish.

However, the sound will have no effect on the Kursi; it will not reach the Arsh, the Araf, or the Jannaat.

We have sent to you an apostle to be a witness concerning you, even as We sent an apostle to Pharaoh, but Pharaoh disobeyed the apostle—so We seized him with a heavy Punishment.

Then how shall you, if you deny, guard yourselves against a Day that will make children hoary-headed whereon the sky will be cleft asunder? His Promise needs must be

accomplished. Verily, this is an Admonition; therefore, whoso will let him take a path to his Lord!

Remarks:

Above verses are talking about the Day of Doom: *"Then how shall you, if you deny, guard yourselves against a Day that will make children hoary-headed, whereon the sky will be cleft asunder? His Promise needs must be accomplished."*

Some people explain that the children will be hoary headed due to the tension of Judgment. But, everyone will be resurrected as a fully matured person; there will be no elderly or children in the Land of Judgment.

The children will be hoary headed before the sound of the First Blow will reach the Earth. Once the sound does reach, they will soon die. The matter is complex and is deliberately discussed in Section-7 of Chapter-30.

In short, the First (Innermost) Sky will disengage from the rolling collapse of the universe, and its objects will start falling directly toward the center, where the Great Attractor is identified. Thus, the Arrows of Time will reverse in the First Sky—the Sun will rise from the west, and people will begin

to remember the future. Within forty years, a man of 42 will be a child of 2. Then, the Trumpet will be blown.

The blow of the Trumpet will emanate from the center of the First Sky, causing the Great Attractor to weaken and the fabric of the First Sky to disintegrate. Soon, the Outer Skies, closing in, will take over the First Sky, and the rolling collapse order of the universe will be re-established. Then, the 2-year-old child will grow rapidly, quickly reaching the age of 82, and when the blow of the Trumpet reaches the Earth, he will die. That will be the time when present cycle of the universe will be passing through its final days.

Section 3 of Chapter 73 **[Verse 20]: Read you, therefore, of the Qur'an**

Thy Lord does know that thou stand forth nigh two-thirds of the night, or half the night, or a third of the night, and so does a party of those with thee. But God does appoint night and day in due measure; He knows that ye are unable to keep count thereof. So, He has turned to you: read you, therefore, of the Qur'an as much as may be easy for you.

He knows that there may be among you in ill-health; others travelling through the land, seeking of God's bounty; yet others fighting in

God's Cause—read ye, therefore, as much of the Qur'an as may be easy, and establish salat, and give regular Charity, and loan to God a Beautiful Loan; and whatever good you send forth for your souls you shall find it in God's Presence, yea, better and greater in Reward.

And seek ye the Grace of God; for God is Oft-Forgiving, Most Merciful.

Chapter 74 [Al Muddaththir THE ONE WRAPPED UP]

Introduction

The Surah is about the actions of the CCU (Central Computer of the Universes) over the universes.

Flowchart

Section 1 [Verse 1-26]: People that Reject Faith
Section 2 [Verse 27-37]: Nineteen over the Hell (Samawaat)
Section 3 [Verse 38-48]: Nineteen in the Jannaat
Section 4 [Verse 49-56]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 74 **[Verse 1-26]: People that Reject Faith**

O thou wrapped up (in a mantle), arise and deliver thy warning! And thy Lord do thou magnify! And purify your clothing and avoid uncleanliness. Nor expect in giving any increase, but for thy Lord be patient and constant!

Remarks:

When attending an assembly for preaching Islam or glorifying God, one should wear clean, pure clothing, free from stains or bad smells (using perfume is recommended), and ensure they are free from dirt.

Finally, when the Trumpet is sounded that will be that Day, a day of distress, far from easy for those without Faith.

Leave Me with the one I created alone. To whom I granted resources in abundance, and sons to be by his side. To whom I made (his life) smooth and comfortable, yet is he greedy that I should add. By no means! For, to Our verses, he has been refractory!

Soon will I visit him with a mount of calamities! For he thought and he plotted. And woe to him! How he plotted! Yea, Woe to him; how he plotted!

Then he considered, then he frowned, and he scowled; then he turned back, and was haughty, then said he: "This is nothing but magic derived from of old; this is nothing but the word of a mortal!"

Soon will I cast him into hell-fire!

Section 2 of Chapter 74 **[Verse 27-37]: Nineteen over the Hell (Samawaat)**

And what will explain to thee what hell-fire is?
Naught doth it permits to endure, and naught doth it leave alone! Darkening and changing the color of man! Over it is Nineteen.

Remarks:

According to the above verses, 'nineteen' is over the Hell-fire. What is this 'nineteen' (19)?

'Nineteen' is normally understood as 'nineteen angels' for the next verse that state: *"And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers..."*

However, mentioning 'nineteen' as being over the Fire suggests that there is something deeper to perceive:

In recent times, it is discovered that the Quran has a relation to the number nineteen. Many important aspects of the Quran are factors of nineteen.

The Quran was written by a Pen on a Protected Disc (Lawh-Mahfuz). This 'Pen-Disc System' can be thought of as a computer, which I refer to as the 'Central Computer of the Universes', or CCU for short. I have

deliberately discussed the CCU in Section-9 of Chapter-6.

The writings of a computer should exhibit mathematical order. However, man-made computers operate on binary code, using 0 (zero) and 1 (one). These are known as binary computers. The computers do not round up unless instructed by the software.

But the CCU shows signs of 'nineteen.' It seems that the CCU uses a form of higher-order mathematics. It does not rely solely on the logic of True/False (0/1). The CCU can think, communicate, and even ask questions. It is the computer of Allah, who created the human brain, living cells, and the genome code. It should be an extraordinarily advanced computer. Therefore, it is likely that when the Pen wrote the Quran, the rounding up by 'nineteen' occurred due to some higher logical and mathematical reasons.

Therefore, 'nineteen' may indicate the CCU. The verse under discussion mentions that 'nineteen' is over the hell-fire, which may suggest that the CCU is over the hell-fire. Angels working in the Fire are controlled by the CCU. So, the punishment will be severe. Computer cannot show mercy unless programmed to so:

"O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are angels stern, severe, who flinch not the Commands they receive from God, but do what they are commanded."

[Al Quran 66:6]

In the above verse, 'the commands they receive from God' refer to His commands that come through the CCU and are monitored by the angels, day after day. Allah may provide a general outline of punishment for the sinners at different levels and forget them for a billion years. The CCU will carry on:

It will also be said: “This Day We will forget you, as ye forgot the meeting of this day of yours! And your abode is the fire, and no helpers have ye!” [Al Quran 54:34]

He is Merciful and not likely to deal with the day-to-day punishments in Hell. Peace be upon the Master of the Universes forever.

Moreover, it is likely that there are nineteen Command Stations, each commanded by one of the nineteen Archangels. The Command Stations are most likely distributed as follows:

a. 1 for the angels of Arsh
b. 1 for Sidratul-Muntaha, Illiyin and Sijjin.
c. 2 in the Araf (one in the Eastern Araf, and one in the Western Araf).
d. 8 in the Jannaat (one in each level).
e. 7 in this Universe (one in each Sky).
Total = 19

The angels cannot deviate from following the orders. However, leading angels may have limited freedom in their thoughts and actions, yet they follow the commands strictly.

And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers. In order that the People of the Book may arrive at certainty, and the Believers may increase in Faith, and that no doubts may be left for the People of the Book and the Believers. And that those in whose hearts is a disease and the Unbelievers may say: "What symbol does God intend by this?" Thus, does God leave to stray whom He pleases and guide whom He pleases, and none can know the forces of thy Lord, except He; and this is no other than a warning to mankind.

Remarks:

The above verses mention 'nineteen' in relation to the People of the Book. In the 1960s, as computer technology was beginning to take off, an Egyptian named Rashad Khalifa discovered the mathematical pattern of 'nineteen' in the Quran.

The foundation of the code is the phrase 'Bismillah-hir Rahman-nir Rahim'. In Arabic, it consists of 19 letters. The first word, 'Ism' (meaning 'Name'), occurs 19 times in the Quran. The second word, 'Allah', occurs 2,698 times (19 × 142). The third word, 'Al-Rahman', occurs 57 times (19 × 3), and the fourth word, 'Al-Rahim', occurs 114 times (19 × 6). All of these occurrences are multiples of 19.

This code is not limited to the first verse alone. In many aspects, the number 19 is intricately related to the Quran. Numerous such occurrences have been discovered, forming an extensive list.

Allah design the Master Plan of creation in the computer (CCU). As a result, the creations also reflect the signs of nineteen.

Nay, verily by the moon, and by the night as it retreats, and by the dawn, as it shines forth, this is but one of the mighty (portents), a warning to

mankind to any of you that chooses to press forward, or to follow behind.

Remarks:

The above verses talk about the moon in the retreating night and the sunshine during the day. How do these relate to the context dealing with 'nineteen'?

The days are counted according to the Solar Year or the Lunar Year, and these two systems also have a connection to the number 'nineteen'.

"The 19-year time cycle is the standard by which the lunar and solar cycles are brought into harmony. It is in between these precise points in time that the harmony between lunar and solar cycles is approximated by leap years, and other fine-tuning adjustments provided for by the calendar mechanisms. No man-made calendar maintains this balance. It is as if God uses this precise alignment, every 19 years, to continually remind us that His calendar is still dependable and "on time." An observation of Church history shows that many events and time periods have, in fact, shown undeniable 19-year patterns." – The Restored Church of God

When the People of the Book understand this, why should they not recognize the Quran as a book from the true Creator?

Section 3 of Chapter 74 **[Verse 38-48]: Nineteen in the Jannaat**

Every soul will be (held) in pledge for its deeds, except the companions of the Right Hand in Jannaat. They will question each other about the sinners: “What led you into hell-fire?”

They will say: “We were not of those who prayed, nor were we of those who fed the indigent, but we used to talk vanities with vain talkers, and we used to deny the Day of Judgment until there came to us which is certain.”

Then will no intercession of intercessors profit them.

Remarks:

The CCU is the head of a super-giant cybernetic system that covers the universes. It has automated the operations of the angels.

The central hub of the cybernetic system is called Sidratul-Muntaha. It is based on a massive server computer, with satellite

servers located in the Command Stations scattered throughout the universes.

It is possible to connect humans with this cybernetic system, and the people of Jannaat will have access to this facility. For such connections, they will not need personal computers; instead, they will have Thrones from which they can command views.

A person in Jannaat will simply wish to speak with someone living in Hell (in a galaxy of this universe), and a 3D vision of the person in hell will appear before him, with the ability to communicate. Such discussions are depicted in the verses under discussion, as well as in the following verses:

> "Truly, the Righteous will be in Bliss.
> On Thrones will they command a sight:
> Thou will recognize in their faces the
> beaming brightness of Bliss."
> [Al Quran 83: 22–24]

> "But on this Day the Believers will
> laugh at the Unbelievers: On Thrones
> they will command. Will not the
> Unbelievers have been paid back for
> what they did?" [Al Quran 83: 34–36]

The poorest in the Jannaat will have an area ten times larger than the Earth. This person is merely a forgiven sinner, while the

truly great individuals will have vast domains. Moreover, Jannaat is a separate universe altogether, making it seem impossible to communicate with someone living in this universe (Samawaat). However, inter-universe communication will be made possible through the cybernetic system, possibly using a technique like teleportation.

Section-4 of Chapter 74 **[Verse 49-56]: Conclusion**

Then what is the matter with them that they turn away from admonition? As if they were affrighted asses fleeing from a lion! Forsooth, each one of them wants to be given scrolls spread out! By no means! They fear not the hereafter.

Nay, this surely is an admonition, let any who will keep it in remembrance!

But none will keep it in remembrance except as God wills; He is the Lord of Righteousness and the Lord of Forgiveness.

Chapter 75 [Al Qiyamah THE RESURRECTION]

Introduction

The Surah talks about the Resurrection of the Dead and makes living people aware of the short earthly life.

Flowchart

Section 1 [Verse 1-4]: The Day of Resurrection
Section 2 [Verse 5-15]: Where is the Refuge
Section 3 [Verse 16-19]: Revelation of the Verses
Section 4 [Verse 20-35]: At the Time of a Rejecter's Death
Section 5 [Verse 36-40]: Creator can Re-create

Tafsir of the Surah

Section 1 of Chapter 75 **[Verse 1-4]: The Day of Resurrection**

I do call to witness the Resurrection Day and I do call to witness the reproaching soul (nafs). Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers.

Remarks:

The fingerprint of each individual is unique. In Section-6 of Chapter-39, we discussed in light of the Quran that Allah will resurrect a person with a Set of Double Helix DNA Molecules (46) he had on the Earth. Therefore, the fingerprint will be the same.

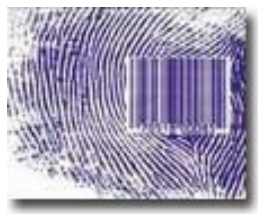


FIGURE 75.1: The Tip of Finger

Section 2 of Chapter 75 **[Verse 5-15]: Where is the refuge**

But man wishes to do wrong in the time in front of him. He questions: “When is the Day of Resurrection?”

At length, when the sight is dazed and the moon is buried in darkness, and the sun and moon are joined together. That Day will man say: “Where is the refuge?”

By no means! No place of safety! Before thy Lord that Day will be the place of rest.

Remarks:

The universe will collapse into a Singularity (Big Crunch). Subsequently, it will be resurrected to a state of Thaqal (heavy mass) when the evolution will halted temporarily by Allah.

The sun and the moon will be tightly held by the super-massive black hole at the center of the squeezed Milky Way galaxy, contained within the Thaqal. As mentioned in the verse: *"and the moon is buried in darkness, and the sun and moon are joined together".*

The sight will be dazed due to the sudden resurrection of all living creatures, including humans, when the Sun and the Moon—and indeed, all the matter of the Solar System—will be ejected from the darkness.

The matter of the Solar System, along with the resurrected living creatures, will be moved through the Super Space to the junction point of As-Sirat. The Trumpet will be blowing at that time (Part 2 of the First Blow). The matter will then come together to form the Land of Judgment.

[The event is deliberately discussed in Section-6 of Chapter-39]

That Day will man be told that he put forward, and all that he put back. Nay, man will

be evidence against himself, even though he was to put up his excuses.

Section 3 of Chapter 75 **[Verse 16-19]: Revelation of the Verses**

Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, follow thou its recital. Nay more, it is for Us to explain it.

Remarks:

1. In the Cave of Hira, Gabriel revealed the first five verses, but the Prophet (pbuh) could not read.

Gabriel then embraced him and produced a system to insert the verses, as brain data (ruhs), directly into his brain. The entry point of the data appeared as a swollen muscle on his backbone just below the neck. This entry point is called Mohr-e-Nobuat. Gabriel also implanted a database of the Quran so that the verses were stored in the proper sequence whenever a group would be inserted.

Receiving the verses directly into the brain was a challenging process. Prophet (pbuh) would sweat and appear as though he

were losing consciousness. Despite this, he used to remain anxious about forgetting the verses and would try to memorize them by reciting at the same time. So, it was said to Prophet (pbuh): *Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it. But when We have promulgated it, follow thou its recital.*

2. The placement of these verses after the verses of the Resurrection serves a purpose. It indicates that data can be fed directly into a human brain.

With the soul (nafs) and a set of DNA molecules, a man can be recreated with the same fingerprint, but he will not be the same person if his memories are not restored to his brain. Thus, the memories of each individual are collected and preserved regularly:

> "It is He who kills you *(yatawaffakum)* by night, and He knows what you committed by the day. Then He raises you up therein so that a term specified is fulfilled. In the end, unto Him will be your return. Then He will show you what you used to do." [Al Quran 6:60]

Every night, the memory data of each person are copied from his brain and preserved in

his file maintained in the Lawh-Mahfuz. After the resurrection, the memories will be returned directly into his brain. He will then remember all earthly affairs and be the same person.

3. The above verses finally say: *"Nay more, it is for Us to explain it":*

By this, Prophet (pbuh) was discouraged to explain the verses. He used to act on the basis of the verses. The people learned by seeing the situations and practical applications. One will not find a Hadith where Prophet (pbuh) explained a verse. He was asked the meaning of Kalalah (Chapter-4), but he did not answer, because he was restricted to do so.

If Prophet (pbuh) explained a verse, it would be fixed, and no further explanation would be allowed, where the Quran unfolds with time; its depth is unimaginable. There are many verses that could not be explained at that time, because the science was not developed.

Section 4 of Chapter 75 **[Verse 20-35]: At the Time of a Rejecter's Death**

Nay, but ye love the fleeting life and leave alone the hereafter. Some faces that Day will beam

looking towards their Lord, and some faces that Day will be sad and dismal in the thought that some back breaking calamity was about to be inflicted on them.

Yea, when reaches to the collarbone, and there will be a cry, "Who is a magician?" and he will conclude that it was of parting, and one leg will be joined with another; that day the drive will be to thy Lord!

And he gave nothing in charity, nor did he pray, but on the contrary he rejected Truth and turned away; then did he stalk to his family in full conceit!

Woe to thee, yea, woe!

Again, woe to thee, yea, woe!

Section 5 of Chapter 75 **[Verse 36-40]: Creator can Re-create**

Does man think that he will be left neglected? Was he not a drop of sperm emitted? Then did he become a clinging clot. Then did make and fashion in due proportion.

And of him He made two sexes, male and female.

Has not He the power to give life to the dead?

Remarks:

Each human cell contains 23 pairs (46) of chromosomes. Among these 23 pairs, one pair is called the sex chromosomes. In females, the sex chromosomes consist of two X chromosomes (XX), while males have one X chromosome and one Y chromosome (XY).

The chromosomes of a sperm are haploid. So, some sperms contain one X chromosome each, and some sperms contain one Y chromosome each.

An ovum only contains the X chromosomes.

When fertilization occurs, if a sperm with an X chromosome fertilizes the egg, the baby will be female (XX). If a sperm with a Y chromosome fertilizes the egg, the baby will be male (XY).

The presence of the Y chromosome is decisive in triggering the developmental program that leads to the birth of a male. Therefore, it is the male's contribution that determines the sex of the offspring. As the verses under discussion state: *"And of **him** He made two sexes, male and female."*

So, this is a book from the true Creator, and He says: *Has not He the power to give life to the dead?*

Chapter 76 [Al Insan MAN]

Introduction

The Surah describes the Jannaat and encourages following the Path of the Lord.

Flowchart

Section 1 [Verse 1-2]: Formation of Perfect Human Physique
Section 2 [Verse 3-22]: Reward
Section 3 [Verse 23-26]: Obey the Quran and Pray
Section 4 [Verse 27-28]: Fleeting Life leading to Reformed Physique suitable for the Hell
Section 5 [Verse 29-31]: Take a Path to the Lord

Tafsir of the Surah

Section 1 of Chapter 76 **[Verse 1-2]: Formation of Perfect Human Physique**

Has come over Man a period of time, not he was a thing mentioned. Verily, We created Man from a minute drop, a mixture, We test him, so We created him hearing and sight.

Remarks:

The above verses refer to an important test: a minute drop contains sperm, and the best sperm fertilizes the ovum to form a zygote. Then, the testing of the zygote is carried out by Allah to ensure that it will develop into a perfect baby. The verses indicate that special care is given to the checking of hearing and sight.

When the chromosomes of the sperm and ovum fuse, a specific genetic code is formed that determines traits such as gender, eye color, hair color, and more. If the formation of this code is not correct, Allah decides to abort the pregnancy.

Miscarriage can occur for many reasons. As many as 50% of all pregnancies end in miscarriage, often before a woman misses a menstrual period or even realizes she is pregnant. The imperfect formation of the genomic code is the primary cause of miscarriage.

Section 2 of Chapter 76 **[Verse 3-22]: Reward**

Indeed, We guided him the way whether be grateful and whether be ungrateful. For the Rejecters, We have prepared chains, yokes, and a blazing fire. As to the Righteous, they shall

drink of a cup mixed with kafur; a fountain where the slaves of God do drink; making it flow in unstinted abundance.

They perform vows and they fear a Day whose evil flies far and wide. And they feed for the love of God the indigent, the orphan, and the captive—we feed you for the sake of God alone; no reward do we desire from you, nor thanks; we only fear a Day of distressful wrath from the side of our Lord. But God will protect them from the evil of that Day and will shed over them a light of beauty and joy.

And because they were patient and constant, He will reward them with Jannaat and silk; reclining in on raised thrones, they will see there neither the sun, nor excessive cold. And the shades of it will come low over them, and will hang low its cluster of fruits, dangling low.

And among them will be passed round vessels of silver and goblets of crystal, crystal-clear of silver; they will determine the measure thereof. And they will be given to drink there of a cup mixed with Zanjabil; a fountain there, called Salsabil. And will circulate among them perpetual young boys. If thou see them, thou would think them scattered pearls.

And when thou look, then thou will see blessing and a kingdom great.

Upon them will be green garments of fine silk and heavy brocade, and they will be adorned with bracelets of silver, and their Lord

will give to them to drink of a wine, pure and holy.

Verily, this is a reward for you, and your endeavor is accepted and recognized.

Section 3 of Chapter 76 **[Verse 23-26]: Obey the Quran and Pray**

It is We Who have sent down the Qur'an to thee by stages. Therefore, be patient with constancy to the Command of thy Lord and hearken not to the sinner or the ingrate among them.

And celebrate the name of thy Lord morning, and evening, and part of the night prostrate thyself to Him, and glorify Him along night through.

Section 4 of Chapter 76 **[Verse 27-28]: Fleeting Life leading to Reformed Physique (Suitable for Hell)**

As to these, they love the fleeting life and put away behind them a Day hard.

It is We Who created them and We strengthened their forms, but when We will We can change their likeness (with) a change.

Section 5 of Chapter 76 **[Verse 29-31]: Take a Path to the Lord**

This is an admonition; whosoever will, let him take a Path to his Lord.

But ye will not, except as God wills; for God is full of Knowledge and Wisdom. He will admit to His Mercy whom He wills.

But the wrongdoers—for them has He prepared a grievous Penalty.

Chapter 77 [Al Mursalat THOSE SENT FORTH]

Introduction

The Surah is a compelling call to the Truth.

Flowchart

Section 1 [Verse 1-6]: Passing Days
Section 2 [Verse 7-13]: The Blow of Trumpet and the Hour of Judgment
Section 3 [Verse 14-50]: Ah woe that Day to the Rejecters of Truth!

Tafsir of the Surah

Section 1 of Chapter 77 **[Verse1-6]: Passing Days**

By that sent forth one after another, and blow violently in tempestuous gusts, and scatter far and wide.

Remarks:

The Sidratul-Muntaha is sending the angels in the groups of 1000 years. They come down like the tempestuous gusts. They are

preserved in the Command Stations and Fortresses of the Skies. Thus, the angels scatter far and wide with the jobs to do.

Then separate them one from another, then spread abroad a Message, whether of justification or of warning.

Remarks:

In a Command Station, the angels and the commands (ruhs), which come in groups of 1000 years, are separated into groups of 1000 months and sent to their designated job stations by Sakinahs.

Most likely, the verse is talking about messenger angels that carried the Quran. The angels and the brain data of the verses (ruhs) were grouped and sent near the Earth by a special Sakinah. From the Sakinah, the groups were sent to Prophet (pbuh) in a sequence.

[The system is deliberately discussed in Section-9 of Chapter-6]

Section 2 of Chapter 77 **[Verse7-13]: The Blow of Trumpet and the Hour of Judgment**

Assuredly, what ye are promised must come to pass. Then when the stars become dim, when

the sky is cleft asunder, when the mountains are scattered as dust!

Remarks:

The fate is determined, and the angels are coming in sequence to monitor the destinies of living creatures. One day, the final event will occur—the Blow of the Trumpet.

- The stars will grow dim due to the reversal of time in the Innermost (First) Sky.
- Subsequently, the First Sky will be cleft asunder by the First Blow of the Trumpet.
- The Blow will reduce the mountains to dust.

[The matter is deliberately discussed in Section-7 of Chapter-30]

And when the apostles are appointed a time.
For what Day are these are deferred?
For the Day of sorting out.

Remarks

Israfil will die while blowing the trumpet. In the final moment, no one will survive in the universe (Samawaat / Skies).

The universe will be revived to the state of Thaqal (Heavy Mass), and the resurrection of the dead will occur. The evolution of the universe will be temporarily halted for the judgment and salvation.

The Land of Judgment will be formed and organized. Humans will be grouped with their Prophets, and the Prophets will be given the times of judgment.

There will be no intercessor. The intercession of a human would be useless at that crucial time when the fate of the endless afterlife would be decided—the intercessor would speak only what Allah would want to hear, similar to how people speak in front of a powerful person on the Earth, such as a king.

Absolute judgment of a human is a complex matter. Allah will judge, and any speech of a third person would be nothing but disturbance. Some prophets will be allowed to speak in certain cases. They will mainly pray for forgiveness and request mercy for the people they knew (whom they saw while living on Earth).

Section 3 of Chapter 77 **[Verse 14-50]: Ah woe that Day to the Rejecters of Truth!**

And what will explain to thee what the Day of sorting out is?

Ah woe that Day to the Rejecters of Truth! Did We not destroy the men of old? So, shall We make later follow them. Thus, do We deal with men of sin.

Ah woe that Day to the Rejecters of Truth! Have We not created you from a fluid despicable, the which We placed in a place of rest, firmly fixed for a period determined? For We do determine; for We are the best to determine.

Ah woe that Day to the Rejecters of Truth! Have We not made the earth to draw together the living and the dead, and made therein mountains standing firm, lofty, and provided for you water, sweet?

Ah woe that Day to the Rejecters of Truth! Proceed to that which ye used to reject as false! Proceed to a shadow having three branches, no shade of coolness and is of no use against the fierce Blaze. Indeed, it throws about sparks as Forts, as if there were yellow camels.

Ah woe that Day to the Rejecters of Truth! That will be a Day when they shall not be able to speak, nor will it be open to them to put forth pleas.

Ah woe that Day to the Rejecters of Truth! That will be a Day of sorting out. We shall gather you together and those before. Now if ye have a trick, use it against Me!

Ah woe that Day to the Rejecters of Truth!

As to the Guards, they shall be amid shades, and springs, and fruits—all they desire. Eat ye and drink ye to your heart's content; for that ye worked. Thus, do We certainly reward the Doers of Good.

Ah woe that Day to the Rejecters of Truth! Eat ye and enjoy yourselves a little while, for that ye are Sinners.

Ah woe that Day to the Rejecters of Truth! And when it is said to them, "Prostrate yourselves!" They do not so.

Ah woe that Day to the Rejecters of Truth!

Then what Message after that will they believe in?

Chapter 78 [Al Naba' THE GREAT NEWS]

Introduction

The Surah logically shows the reality of next life and calls to take the Path of God.

Flowchart

Section 1 [Verse 1-5]: Point of Dispute
Section 2 [Verse 6-16]: Humans on the Earth
Section 3 [Verse 17-22]: Moving into the Next Destination
Section 4 [Verse 23-30]: Life in Hell
Section 5 [Verse 31-36]: Life in Jannaat
Section 6 [Verse 37-38]: Argument is not required
Section 7 [Verse 39-40]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 78 **[Verse 1-5]: Point of Dispute**

Concerning what are they disputing?
Concerning the Great News, about which they cannot agree.

Verily, they shall soon know! Verily, verily, they shall soon know!

Section 2 of Chapter 78 **[Verse 6-16]: Humans on the Earth**

Have We not made the land as a wide expanse and the mountains as pegs?

And created you from pairs (double helix DNA molecules), and we made your sleep rest.

And made the night as a covering and made the day as a means of subsistence?

And built over you the Seven Skies, and placed a Light of Splendor?

And do We not send down from the clouds water in abundance that We may produce therewith corn and vegetables and gardens of luxurious growth?

Section 3 of Chapter 78 **[Verse 17-22]: Moving into the Next Destination**

Verily, the Day of Sorting out is a thing appointed. The Day that the Trumpet shall be sounded (second blow) and ye shall come forth in crowds.

Remarks:

Humans will be resurrected in the Thaqal (reviving initial universe at the state of heavy mass). The resurrected humans and the matter of the solar system will be ejected and moved to a safe distance in the Super Space, away from the Thaqal. The Land of Judgment will be prepared with the ejected matter. The trumpet shall be sounded (second blow), and humans shall assemble for judgment.

And the Skies opened, and for them will be gateways.

Remarks:

The Thaqal (reviving initial universe at the state of Heavy Mass) will be unrolling, and the Skies will be opening.

Seven Tracts (seven channels through the super space) will link the opening skies (unrolling Thaqal) with the Land of Judgment.

The tracks will have gateways on the Land of Judgment.

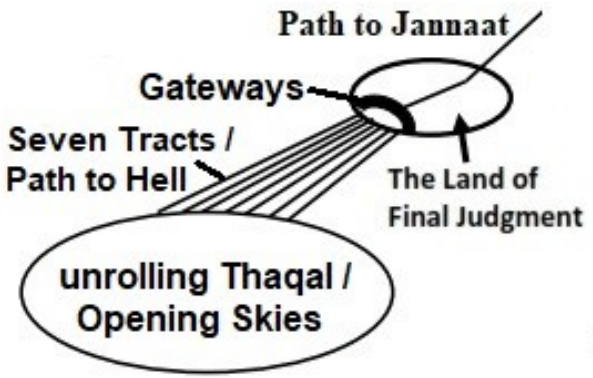


FIGURE 78.1: Gateways, Tracks and Thaqal

The sinners will be compelled to move through these gateways and tracks. The tracts will lead the sinners into opening skies, sustaining the objects of hell (galaxies).

And the mountains shall vanish, as if they were a mirage.

Remarks:

After the Judgment, the Land of Final Judgment will disintegrate, and the broken pieces will fly back into the opening skies. The pieces (mountains of matter) will vanish

into the opening skies, as if they were a mirage.

Truly, Hell is as a place of ambush—for the transgressors a place of destination.

Remarks:

A human will move through one of the Seven Tracts like a flying superman. Ultimately, he will reach his galaxy by moving through a sub-tract.

As the Skies will be opening, the galaxies will be reviving. A galaxy will catch the human, determined for her: *"Truly, hell is as a place of ambush."*

Each sinner will reach the galaxy determined for him. He will be dragged by the guiding angel on his face. *Truly, hell is as a place of ambush—for the transgressors a place of destination.*

Section 4 of Chapter 78 **[Verse 23-30]: Life in Hell**

They will dwell therein for ages.

Nothing cool shall they taste therein, nor any drink save a boiling fluid and a fluid dark, murky, intensely cold, a fitting recompense for

that they used not to fear any account, but they treated Our signs as false.

And all things have We preserved on record. So, taste ye; for no increase shall We grant you except in punishment.

Section 5 of Chapter 78 **[Verse 31-36]: Life in Jannaat**

Verily, for the Guards, there will be in fulfillment of desires, gardens enclosed and grapevines, companions of equal age, and a cup full; no vanity shall they hear therein, nor untruth—recompense from thy Lord, a gift sufficient.

Section 6 of Chapter 78 **[Verse 37-38]: Argument is not required**

The Lord of the Skies and Lands and all between, Most Gracious; none shall have power to argue with Him. The Day that the ruhs and the angels will stand forth in ranks, none shall speak except any who is permitted by Most Gracious, and He will say what is right.

Remarks:

Many angels work in a series to monitor the fate of a human. Fate-related orders come to

the angels as ruhs (electromagnetic command signals). The above verses talk about these ruhs: *"The Day that the ruhs and the angels will stand forth in ranks..."*

On the Day of Judgment, when the angels and ruhs will line up behind a man, his history will be crystal clear; no words will be needed, as stated in the above verses: *"The Day that the ruhs and the angels will stand forth in ranks, none shall speak except any who is permitted by Most Gracious, and He will say what is right."*

However, Allah will allow a person under trial to speak, and that is very important; one may be forgiven on the spot. Allah is answerable to none. He is Merciful Lord of the Universes.

Section 7 of Chapter 78 **[Verse 39-40]: Conclusion**

That Day will be the sure reality. Therefore, who-so will let him take a return to his Lord!

Verily, We have warned you of a penalty near, the Day when man will see which his hands have sent forth, and the Unbeliever will say: "Woe unto me! Would that I were dust!"

Chapter 79 [Al Nazi'at THOSE WHO TEAR OUT]

Introduction

The Surah speaks about the Day of Final Judgment. On that Day, when a person will remember his earthly life while standing on the featureless Land of Judgment, the entire life will seem like an evening spent at a tourist spot.

Flowchart

Section 1 [Verse 1-14]: The Rolling Events
Section 2 [Verse 15-26]: What a Proclamation
Section 3 [Verse 27-41]: Complete Course
Section 4 [Verse 42-46]: An Evening Tour

Tafsir of the Surah

Section 1 of Chapter 79 **[Verse 1-14]: The Rolling Events**

By those who tear out with violence, and those who gently draw out. And by those, who glide along. Then press forward as in a race. Then arrange the affair.

Remarks:

Some angels tear out with violence, while others gently draw out from the Sidratul-Muntaha. They are sent down in groups by the spacecraft (Raf Raf) that glide along the channel to reach the Command Stations. From the Command Stations, they press forward in turns, racing to their Job Stations.

The earthly affairs of living creatures are supposed to unfold as usual, but the angels monitor and intervene when necessary to fulfill the predetermined fates.

One Day everything that can be in commotion will be in violent commotion.

Remarks:

In the sequence of events, one day the Trumpet will be blown (the First Blow). It will be the Day of Doom.

Follows it the subsequent; hearts that Day will be in agitation; cast down will be eyes.

Remarks:

Israfil will resume blowing the Trumpet as soon as he will be resurrected on the Thaqal (reviving initial universe in the state of Heavy Mass), because he died while blowing

it. This marks the Second Phase of the First Blow.

The solar matter and the resurrected living creatures will be ejected from the Thaqal. The ejected matter will form the Land of Judgment in the Super Space. The Land of Judgment will be smooth and plain due to the violent blow of the Trumpet.

Due to the violent blow, humans will lose their senses. The data of their memories will be inserted into their brains as they will be flowing with the solar matter in senseless states.

The Trumpet will be blown again (the Second Blow) when everybody will regain his sense, with the full memories of his earthly life. He will feel as though he had slept on the previous day, and after a regular night's sleep, he is standing on the Land of Judgment. This is because the data of the interim life, in Illiyin or Sijjin, will not be fed into his brain.

The hearts will be filled with anxiety that Day, and eyes will be cast down.

They say: “What! Shall we indeed be returned to former state! What! When we shall have become rotten bones?” They say: “It would in that case be a return with loss!”

But verily, it will be but a Single Cry, and behold they awaken.

Remarks:

In the above verses, the 'Single Cry' may not refer to the sound of the Trumpet. The Universe will be contracted to the point where its matter will be annihilated. Only the information (photons) and commands (force fields) will survive, concentrated around a point of intense gravitational force.

The gravitational force field is an elementary soul (ruh) of Allah—He holds the birds in the sky, He causes the Earth to rotate, bringing about day and night, and He moves the planets and stars. He is the Sustainer. Thus, the Universe will become a bright spot on His face (face of nafs).

Allah will reprogram the super-compact universe for the Next Cycle. As soon as the universe is released for its next birth, it will move into His right hand; it will enlarge and gain mass (Thaqal), and the Resurrection of the Dead will occur. The 'Single Cry' may refer to the sound of this revival.

Then, the evolution of the Universe will be halted temporarily for Judgment and Salvation.

Section 2 of Chapter 79 **[Verse 15-26]: What a Proclamation!**

Has the story of Moses reached thee?

Behold, thy Lord did call to him in the sacred valley of Tuwa: Go thou to Pharaoh for he has indeed transgressed all bounds. And say to him, “Would thou that thou should be purified? And that I guide thee to thy Lord, so thou should fear Him?”

Then did show him the great sign but rejected it and disobeyed. Further he turned his back striving hard. Then he collected and made a proclamation, saying: "I am your Lord, Most High".

So, God seized him, and exemplary punishment (for) the last and the first. Verily, in this is an instructive warning for whosoever fear.

Remarks:

Our understanding of the universe is no better than that of Pharaoh, who thought the God of Moses as a king like him, ruling over the upper side of the blue sphere (the sky). He instructed his minister to build a tall structure so that he could meet the God of Moses. However, he wisely concluded that Moses was lying, as the king of the blue

sphere would not give so much attention to a tutored man from the street.

We cannot truly comprehend the vastness of the universe, nor do we have a clear understanding of its origin and evolution. It is far beyond our capacity to know its Creator, Sustainer, and Evolver—Allah, the Most Knowledgeable, the Most High. And this universe is merely His third creation. He has two other creations far greater than this one: the Jannaat and the Mighty Arsh. He is the Lord of the universes.

How powerful must one be to collapse the universe into a point and then revive it, with all its entities reinstalled!

In addition, the verses reveal the nature of a human. He desires to be a lord. He may indeed be the lord of a galaxy, but as a forgotten vicegerent of God.

Section 3 of Chapter 79 **[Verse 27-41]: Complete Course**

What! Are you more difficult to create, or the Sky? He has constructed it. He has raised its thickness, and He has given it order and perfection. Its night does He endow with darkness, and its splendor does He bring out.

Remarks:

Allah has created and expanded the universe to the level that its nights have become dark (relate the Olber's Paradox, discussed in Section-1 of Chapter-6).

And the land moreover has He extended; He draws out there from its moisture and its pasture, and the mountains He firmly fixed—for use and convenience to you and your cattle.

Remarks:

He scattered the continents and formed the mountains (relate the Plate Tectonics, discussed in Section-3 of Chapter-13). He has made the land convenient to living creatures.

Therefore, when there comes the great overwhelming calamity, the Day when man shall remember that he strove for.

And hell-fire shall be placed in full view for to see.

Then, for such as had transgressed all bounds and had preferred the life of this world the abode will be hell-fire.

But, as for he who feared standing before his Lord and restrained his soul from vein desires—then indeed Jannaat is the refuge.

Section 4 of Chapter 79 **[Verse 42-46]: An Evening Tour**

They ask thee about the Hour, when will be its appointed time?

Wherein are thou with the declaration thereof! To your Lord is its finality. Thou are but a Warner for such as fear it.

The Day they see it—as if they had tarried but a single evening or the following morn!

Chapter 80 [Abasa THE FROWNED]

Introduction

The Surah elevates the person who seeks guidance over the one who considers himself self-sufficient.

Flowchart

Section 1 [Verse 1-16]: One that deserves Attention
Section 2 [Verse 17-23]: Failing People
Section 3 [Verse 24-32]: Provisions
Section 4 [Verse 33-42]: Decisive Day

Tafsir of the Surah

Section 1 of Chapter 80 **[Verse 1-16]: One that deserves Attention**

Frowned and turned away because there came to him the blind man.

But what could tell thee but that perchance he might grow? Or that he might receive admonition, and the teaching might profit him?

As to one who regards Himself as self-sufficient, to him do thou attend, though it is no blame on thee if he grows not. But as to him

who came to thee striving earnestly and with fear, of him was thou unmindful.

By no means! For it is indeed a message of instruction—therefore let who-so will keep it in remembrance—in Books held in honor, exalted, kept pure and holy by the hands of scribes, honorable and pious and just.

Remarks:

Once, several chiefs of Makkah were sitting in the Prophet's (pbuh) assembly and he was trying to convince them to accept Islam, a blind man, Hadrat Ibn Umm Makhtum, approached him. The Prophet (pbuh) ignored him and turned his face. It was then that the Surah was revealed.

The Prophet (pbuh) immediately called him back and spoke to him.

The last paragraph of the above verses refers to the Scribe Angels. They are the angels of the Arsh, associated with the CCU (Central Computer of the Universes, discussed in Section-9 of Chapter-6).

Section 2 of Chapter 80 **[Verse17-23]:**
Failing People

Woe to man! What has made him reject God? From what stuff has He created him?

From a drop He has created him and then molded him in due proportions.

Then does He make His path smooth for him.

Then He causes him to die and puts him in his grave.

Then when it is His will, He will raise him up.

By no means has he fulfilled what God has commanded him!

Section 3 of Chapter 80 **[Verse 24-32]: Provisions**

Then let man look at his food: For that We pour forth water in abundance, and We split the land in fragments, and produce therein corn and grapes and nutritious plants, and olives and dates and enclosed Gardens dense with lofty trees, and fruits and fodder for use and convenience to you and your cattle.

Remarks:

The above verses do not refer to regular rainfall, which nourishes the low-lying green plains. They speak of hilly terrains that produce corn and grapes, as well as deserts and steppes that yield olives, dates, and enclosed gardens (oases).

Thus, the verses refer to groundwater that slowly flows through the permeable layers of the Earth, nurturing the growth of trees in hilly terrains, deserts, and steppes.

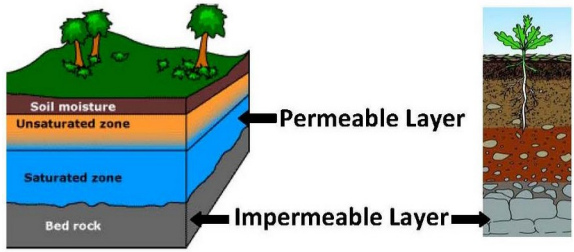


FIGURE 80.1: Ground Water

Rainwater seeps into the Earth, raising the level of groundwater worldwide. The water flows through the permeable layers due to the land's layered structure and the variations in ground pressure.

The permeable layer consists of fractured stones, gravel, and sand. It is found worldwide, typically within a depth of 750 meters. Even when the topsoil is dry, there may still be a significant amount of groundwater in the permeable layer. The estimated total volume of this water is equivalent to a 55-meter-thick layer spread across the entire surface of the Earth.

Section-4 of Chapter 80 **[Verse 33-42]: Decisive Day**

At length, when there comes the deafening noise: That Day shall a man flee from his own brother and from his mother and his father, and from his wife and his children. Each one of them that Day will have enough concern to make him indifferent to the others.

Some faces that Day will be beaming, laughing, rejoicing.

And other faces that Day will be dust-stained, blackness will cover them. Such will be the Rejecters of God, the doers of iniquity.

Chapter 81 [Al Takwir THE FOLDING UP]

Introduction

The Surah discusses the events leading to the Final Judgment and provides a clear sign to affirm the divinity of the Quran.

Flowchart

Section 1 [Verse 1-6]: The First Blow of the Trumpet
Section 2 [Verse 7-14]: The Final Judgment
Section 3 [Verse 15-18]: A Sign of the Truth
Section 4 [Verse 19-29]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 81 **[Verse 1-6]: The First Blow of the Trumpet**

When the sun is folded up.
When the stars fall losing their luster.
When the mountains vanish.
When the she-camels, ten months young, are left untended.
When the wild beasts are herded together.
When the oceans boil over with a swell.

Remarks:

We must consider the following realities in order to discuss the verses:

- This universe (Samawaat) was created in the previous cycle from a part of the Nafsin-Wahidatin (a Soul Single / a nafs / a composite force field / GUT Force+). A part of Nafsin-Wahidatin disintegrated into three force fields (elementary souls / ruhs), namely the Strong Nuclear Force Field, the Electromagnetic Force Field, and Weak Nuclear Force Field. These force fields primarily produced hydrogen and helium, resulting in what is commonly known as the Big Bang. For us, it was Big Bang-1. [It is discussed in Section 4 of Chapter 21.]
- When Allah infused (*istawa*) gravitational force into the smoke, the universe contracted, leading to the production of heavier elements at least up to silicon, which formed dust clouds and asteroids. [This is discussed in Section-4 of Chapter-21.]
- The contracting single-sky-universe of the preceding cycle underwent a Big Bounce and became organized into seven-sky-universe of the present cycle. These skies

are waves of space, one nested within another, like the layers of an onion. We reside in the First (Innermost) Sky, while the Seventh Sky is the outermost. [The Skies are discussed in Section-7 of Chapter-2].

- The Big Bang-1 was spinning, meaning it had an axis. Alternatively, when the universe of the preceding cycle (First Cycle) began contracting, it started spinning and developed an axis. This spinning continued throughout the contraction and the Big Bounce. As a result, the current seven-sky universe is spinning and it has an axis. [This is discussed in Section-7 of Chapter-30].
- The rate of spin decreased as the current seven-sky universe expanded in diameter. However, for the past five billion years, the universe has been contracting in diameter, and the rate of spin has been increasing from the Seventh Sky. [This is discussed in Section-7 of Chapter-30].
- The drive of contraction has reached the Third Sky. Soon, the Second Sky will be affected, and the First (innermost) Sky will begin to disengage from the overall universe. The First Sky will then start contracting directly toward the center, defying the general 'rolling contraction pattern' of the universe. As a result, the

First Sky will enter an 'Independent Contraction Phase' that will last for about 40 years. [This is discussed in Section-7 of Chapter-30].

During the Independent Contraction Phase of the First Sky, the following will occur, in light of the Hadith:

- The Sun will rise from the west, as the Cosmological Arrow of Time will reverse in the First Sky due to its direct contraction.
- Babies will stop growing in their mother's womb, and people will begin to grow younger, as the Thermodynamic Arrow of Time will reverse.
- Everything, from sticks to shoelaces, will express the secrets (future). People will begin to remember the future instead of the past, as the Psychological Arrow of Time will reverse.
- The sound of the Trumpet will emanate from the center (the Great Attractor) of the First Sky, and it will take 40 years to reach the Earth. At that point, people will die, and the First Sky will disintegrate, causing its objects to rejoin the overall contraction of the universe. Israfil will die, and eventually, the universe will collapse into a singular point.

Now, let us discuss the verses under consideration:

The verses describe the effects of the first blow in reverse order—beginning with the last event and then moving backward through the preceding events. Indeed, they narrate events of reversed time.

Therefore, I will approach the verses from the bottom up, starting with the last verse: *“When the oceans boil over with a swell”*

Step 1: *“When the oceans boil over with a swell”*

The trumpet will produce multiple frequencies, as it is designed to destroy everything. It has many mouths through which the sounds will be emitted.

Initially, the audible sound will not reach Earth, but electromagnetic waves, including those up to the microwave level, will. As a result, the water in the oceans will heat up and expand, surging toward the coastal regions in a manner resembling a tsunami. This is mentioned in the verse: *“When the oceans boil over with a swell”*

We observe a similar effect in a microwave oven. Our food contains water molecules, which have north and south poles, causing them to align with the

electromagnetic field. As the electromagnetic wave changes, the water molecules rock back and forth rapidly, and molecular friction generates heat. The frequencies emitted by the Trumpet may produce a similar effect in the oceans. It will kill the sea creatures by overheating the water, but humans and other land animals will not perish. This is the first visible effect of the blow.

Step 2: *"When the wild beasts are herded together"*

The blow will produce sound in the air. Initially, the sound will be below the human hearing range, but many other animals will hear it. They will be scared and will seek refuge in human habitations, as mentioned in this verse: *"When the wild beasts are herded together".*

Step 3: *"When the she-camels, ten months young, are left untended"*

Gradually, the sound will increase, and humans will begin to hear it. They will be terrified and realize that the Day of Doom has arrived. The mental state of a person during that time is described in this verse:

“When the she-camels, ten months young, are left untended”.

Step 4: *“When the mountains vanish;”*

According to the Hadith, initially the intensity of the sound will be low, but it will gradually increase. Eventually, it will become so loud that people's eardrums will burst, and all living creatures will die. The increasing sound will cause sustained vibrations in everything, and the mountains will melt into dust. This is mentioned in this verse: *“When the mountains vanish;”*

The same is mentioned in the following verse as well:

> “One day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.”
>
> [Al Quran 73:14]

Step 5: *“When the stars fall, losing their luster;”*

The stars will fall into the central super-massive black holes of their respective galaxies. This is mentioned in the verse: *“When the stars fall, losing their luster;”*

The sound of the first blow will emanate from the Great Attractor, which will be weakened. As a result, the galaxies of the First (innermost) Sky will scatter and rejoin the outer Skies, closing rapidly at that time.

Eventually, all the objects in the Universe will converge into one point.

Step 6: *"When the sun is folded up;"*

The Skies (the Universe) will be compressed to the point where matter will disappear; only the forces (commands) and information (photons) will survive in a point of singularity. Allah will reprogram the universe and release it for revival. As it will gain mass, the Resurrection of the Dead will take place. The resurrected beings and the matter of the Solar System will be ejected from the reviving Universe (Thaqal / Heavy Mass) to form the Land of Judgment.

In the above verse, the 'folded sun' refers to the 'isolated matter of the Solar System.' It will be folded in due time and ejected from the Thaqal to form the Land of Judgment in the Super Space.

Section 2 of Chapter 81 **[Verse 7-14]: The Final Judgment**

When the souls are sorted out.
When the female buried alive is questioned: For what crime she was killed?
When the scrolls are laid open.
When the world on High is unveiled.
When the Blazing Fire is kindled to fierce heat.
And when the Jannaat is brought near.
Each soul shall know what it has put forward.

Remarks:

In this section, the verses are also presented in reverse temporal sequence. The greatest event is described first, followed by a backward movement in time to explain the related events.

This structure is likely used to maintain the coherence of the overall surah, although the section refers to the Day of Final Judgment when time will no longer flow in reverse.

Therefore, we will discuss the verses in reverse order, starting with the last verse: *"Each soul shall know what it has put forward."*

Step 1: *"Each soul shall know what it has put forward."*

A resurrected human will have no memory and will not know any language. After resurrection, his brain will be infused with memory data from the Lawh-Mahfuz, at which point he will know everything. Mentally, he will be the same person as he was on the Earth.

Humans will pray for the Judgment, and the marshaling will begin. A written record of deeds (Amal-Nama) will be given to each person, as mentioned in the last verse of this section, *"Each soul shall know what it has put forward"*

Step 2: *"And when the Jannaat is brought near."*

Next, the Jannaat will approach the Land of Judgment. It will be located in the western super space, beyond the Barzakh, as mentioned in this verse: *"And when the Jannaat is brought near."*

The Barzakh will be thin at that time, like an astronomical veil. Everyone will feel joy at the sight of the Jannaat, as by then, people will no longer be certain whose religion was correct. Mentally, they will be the same as they were on the Earth.

Step 3: *“When the Blazing Fire is kindled to fierce heat.”*

The galaxies are the objects of Hell. At that time, they will be within the compact universe (Thaqal), but they will be ignited, and the Thaqal will be filled with fire. It will be visible in the super space from the Land of Judgment, as mentioned in this verse: *“When the blazing fire is kindled to fierce heat.”*

Step 4: *“When the world on high is unveiled.”*

Next, the Arsh will descend. The Arsh is the realm above, far larger than the universes. It will be visible above the heads. This is mentioned in the verse: *“When the world on high is unveiled.”*

The Kursi will descend upon the Land of Judgment.

From the center of the Land of Judgment, if one looks toward the Kursi, the Jannaat will be on the right, the Thaqal on the left, and the Arsh above the head.

Step 5: *“When the scrolls are laid open.”*

The Arsh holds the CCU (Central Computer of the Universes), and its disc (Lawh-Mahfuz) preserves the record of everything. The CCU operates through Sidratul-Muntaha, and its tentacles will extend over the Land of Judgment to support the trials, as mentioned in the fifth verse from the bottom: *“When the scrolls are laid open.”*

Step 6: *“When the female buried alive is questioned: For what crime she was killed?”*

The Balance will be set, and Allah in form will appear. The Judgment will begin, as mentioned in this verse: *“When the female buried alive is questioned, “For what crime she was killed?””*

Step 7: *“When the souls are sorted out.”*

People will be sorted through Judgment; some will be granted entry into the Jannaat, while others will be destined for Hell, as mentioned in this verse: *“When the souls are sorted out.”*

Section 3 of Chapter 81 **[Verse15-18]: A Sign of the Truth**

So verily I swear by the receding ships disappear, and the night as it departs, and the dawn as it breathes.

Remarks

The stars are not randomly scattered throughout space; they are organized into systems known as galaxies.

In the Quran, a galaxy is referred to as 'Mawaqin-Nujumi.' Here, 'Mawaqi' means 'houses' and 'Nujumi' means 'stars.' Therefore, 'Mawaqin-Nujumi' translates to 'houses of stars,' which refers to galaxies.

FIGURE 81.1: Galaxy M 81

> “But nay, I swear by the Houses of the Stars (Mawaqin-Nujumi). And, indeed it surely a swear, if you know great” [Al Quran 56: 75–76]

In the Quran, a galaxy is called “sphere” as well:

> “It is not permitted to the sun to outstrip the moon, nor can the night outstrip the day. And all are in a ‘sphere’ (Milky Way galaxy) they are floating.” [Al Quran 36: 40]

In the above verse, 'falakin' refers to a sphere or domain of space. The sun and the moon are floating within this domain. Therefore, it refers to the Milky Way galaxy.

In the verses under discussion, the galaxies are referred to as ships, resembling space-ships that carry stars and other celestial objects: *"So verily I swear by the receding ships (space-ships) disappear..."*

Here, the phrase *"receding ships disappear"* refers to galaxies that are moving away and gradually fading from view.

There are approximately 200 billion galaxies in the visible universe, each containing hundreds of billions of stars that emit light. Light is eternal and cannot be destroyed. If the galaxies were not receding, the light from all the stars would eventually reach the Earth, and every line of sight would end on the surface of a star. The entire sky would appear as bright as the sun.

Scientists estimate that, if the galaxies were not receding, the brightness would be forty thousand times greater than the midday sun, resulting in constant, blinding light throughout space—there would be no night, only an unrelenting, sunlit brightness.

However, the galaxies are receding, causing them to fade and eventually disappear. As a result, there are dark nights and sunlit days on Earth.

A German scientist, Heinrich Wilhelm Matthias Olbers, observed this in 1823. He argued that the darkness of the night contradicts the assumption of a static, infinite, and eternal universe. No one had a satisfactory answer to his argument, so it became known as 'Olber's Paradox.' In reality, no one could have imagined that such a vast universe could be expanding!

In the 1920s, American scientist Edwin Hubble discovered that the galaxies were receding, providing evidence that the universe was expanding.

And, the verses under discussion clearly state that the universe has been expanded to create the darkness of night.

> "And the Sky, We constructed it with the hand, and Me for expanders" [Al Quran 51:47]

However, in light of the Quran, the universe is currently contracting in diameter from the outermost sky. The universe is shrinking in size, but the space is still expanding due to the rolling of the skies. Probably, for this reason the expansion of the universe is said in the Quran tactfully:

> “What! Are ye the more difficult to
> create or the Sky has constructed it?
> On high He has raised its canopy, and
> He has given it order and perfection.
> Its night does He endow with darkness,
> and its splendor does He bring out.”
> [Al Quran 79: 27-29]

The galaxies are so far apart from one another that by the time the signs of the contracting universe would be visible from Earth, the Sun will have risen from the west.

Section 4 of Chapter 81 **[Verse 19-29]: Conclusion**

Verily this is the word of a most honorable Messenger, endued with power, with rank before the Lord of the Arsh, with authority there, faithful to his trust; and your companion is not one possessed.

And without doubt he (Muhammad) saw him (Gabriel) in the clear horizon. Neither does he a withholder of the unseen. Nor is it the word of Satan, accursed.

Then whither go ye? Verily, this is no less than a Message to the Worlds, to whoever among you wills to go straight.

But ye shall not will, except as God wills, the Cherisher of the Universes.

Chapter 82 [Al Infitar THE CLEAVING ASUNDER]

Introduction

The surah discusses the Doomsday and the Day of Judgment (Deen), and it touches upon the purpose of life.

Flowchart

Section 1 [Verse 1-5]: Dooms Day
Section 2 [Verse 6-9]: Purpose of Life
Section 3 [Verse10-19]: Day of Judgment

Tafsir of the Surah

Section 1 of Chapter 82 **[Verse 1-5]: Dooms Day**

When the Sky is cleft asunder,
when the planets (*kawkab*) are scattered,
when the oceans are suffered to burst forth,
and when the graves are turned upside down,
Each soul shall know what it has sent forward and kept back.

Remarks:

The first (innermost) sky will be cleft asunder by the first blow of the trumpet, causing the fabric of space to shatter. The planets rotate around the Sun due to the design of space-time. If space were to be shattered, the planets would be scattered. Thus, the verses say: *"When the Sky is cleft asunder, when the planets (kawkab) are scattered,..."*

The Earth will fall directly into the Sun, crushing into powder with a single stroke:

> "Then, when the first blast is sounded on the Trumpet and the earth is thrown off and its mountains and they are crushed to powder at one stroke" [Al Quran 69: 13-14]

The other planets of the solar system will also follow the same fate.

The universe will continue to contract for a long time. Eventually, it will collapse into a point. Thus, the universe will become a point of infinite gravitational force, holding all information (photons) and the commands (force fields) of the past. This point can be seen as the Big Crunch.

The point will be sustained by the forces, including gravitational force, radiating from His face in form. Thus, it will be sustained in His face of nafs.

> “And call not besides God on another god. There is no god but He. Everything will perish except His own face. To Him belongs the command, and to Him will ye be brought back.”
> [Al Quran 28:88]

> “All that on it will perish. But will abide the Face of thy Lord, Full of Majesty, Bounty and the Honor.” [Al Quran 55: 26–27]

The souls (nafs) of living creatures will be brought from Barzakh (Illiyin and Sijjin), but they will have no power in the point of infinite temperature and density (Singularity/Big Crunch). This is the moment when Allah will reprogram the universe to revive it.

The universe will be initiated again. It will move into the right hand of His nafs and will attain mass. The revival of the initial universe in a state of heavy mass is referred to in the Quran as Thaqal (Thaqal means 'Heavy Mass'). The Resurrection of the Dead will occur in the Thaqal. Humans will grow like plants grow on the earth, but at an accelerated pace. The evolution of the universe will be temporarily halted at this state for Judgment and Salvation.

The nafs (soul) is designed to revive the body in the same sequence in which the body is formed in the mother's womb. To resurrect a human, it will require a set of double-helix DNA molecules (23 pairs). The genomic code is a vast program that cannot be imprinted in the nafs. So, a set of DNA molecules will be collected from the remains of each individual. These DNA molecules can survive in nature for several hundred thousand years.

A human will be recreated using the DNA molecules collected from his earthly body, ensuring that he cannot deny being the same person when punishment is pronounced. Even his fingerprint will be the same.

The verses under discussion suggest that space-time will also play a role in the resurrection, as they state that the graves will be turned upside down: *"And when the graves are turned upside down; each soul shall know what it has sent forward and kept back."*

The phrase 'graves turned upside down' may refer to the reversal of the strip of space-time that encodes the grave. The grave (a point on the land) preserves a person's DNA molecules or a part of them. Therefore, each soul (nafs) will certainly reach the grave.

When a nafs is attached to a set of DNA molecules and the necessary support is provided, a human will grow from the point of the grave.

Thus, the 'Day of Law' (Yawm-id Deen) will begin when the universe is on the Face of God. He will have the vision of the next universe and will design and program the extremely compressed universe to develop each object, even in the distant future. The present universe (the ongoing cycle) is also designed in this way:

"*The initial configuration of the universe may have been chosen by God, or it may itself have been determined by the laws of science. In either case, it would seem that everything in the universe would then be determined by evolution according to the laws of science...*"

–*Is Everything Determined* by Stephen Hawking.

Allah is the Master of the Day of Deen. 'Deen' means 'Law.' He designed and established the natural laws and configured the initial universe to evolve as desired.

> "Praise be to God, the Cherisher and Sustainer of the universes; Most Gracious, Most Merciful; Master of the Day of Law (Deen)."
>
> [Al Quran 1: 2-4]

Similarly, Allah will configure the next universe on the next Day of Deen:

> “And indeed, the wicked surely in hellfire. They will burn it.
> The Day of Deeni (Law)! And they are not absent from it.
> And, what can make you know what the Day of Deeni (Law) is!
> Then, what can make you know what the Day of Deeni (Law) is!
> The Day, not will have power a soul for a soul, anything, and the command that Day with Allah”
>
> [Al Quran 82: 14-19]

After the Resurrection, the Land of Judgment will be formed with matter taken from the Thaqal, and the living creatures will be moved there.

Section 2 of Chapter 82 **[Verse 6-9]: Purpose of Life**

O man, what has seduced thee from thy Lord Most Beneficent? Him Who created thee, then fashioned thee, then justified thee in whatever form (of nature) He willed—He rides you. No! But you deny the recompense.

Remarks:

A human is a fragile creature, living in uncertainty. His body and mind long for a connection with Allah, perhaps through an extended elementary soul (ruh) of His nafs. But, many are seduced by the satan jinns with earthly distractions, causing them to forget Allah. Some even worship idols, and become possessed by the jinns.

> "A man is like a horse, whose back never remains vacant, either Allah is riding on him, or a satan."
>
> [Hadith]

But the Believers are close to Allah, and their relationship with Him can be profound. This is indicated in the following verses:

> "Allah is the light of the Skies and Lands. The parable of His light is as if there were a niche and within it a lamp. The lamp enclosed in glass; the glass as if it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it. Light upon light! Allah does

set forth parables for men, and Allah knows all things.

In houses, which Allah has permitted to be raised to honor for the celebration in them of His name. In them is He glorified in the mornings and in the evenings. They are such men whom neither business nor trade can drive from the remembrance neither of Allah, nor from regular prayer, nor from the practice of regular charity. Their fear is for the day when hearts and eyes will be transformed"

[Al Quran 24: 35–37]

In the above verses, the human body is compared to a glass, and the flame inside the glass is compared to the light of Allah. For an elaborate discussion of this verse, refer to Section-6 of Chapter-18.

On Earth, humans are in the process of development. Here, the light of Allah floods the nafs lightly, as a human is not yet capable of bearing full exposure of His light. However, after the resurrection, humans will be fully matured, and on the Day of Judgment, many will shine like the Sun.

Though in earthly life, the light of Allah saturates the nafs very lightly, it is necessary because it trains and develops the nafs to sustain His light. It makes a man the perfect

home of God. In the above verses, such humans are compared to houses: *“In houses, which Allah has permitted to be raised to honor for the celebration in them of His name. In them is He glorified in the mornings and in the evenings. They are such men whom neither business nor trade can drive from the remembrance neither of Allah, nor from regular prayer, nor from the practice of regular charity. Their fear is for the day when hearts and eyes will be transformed.”[Al Quran 24:36-37]*

The meshing has no limit, as expressed in the following Hadith:

> “When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks.” [Hadith-e-Qudsi]

When Allah loves any of His servants, He becomes his hearing, seeing, hand, foot, etc. It is not metaphorical hearing, seeing, hand, or foot. The Hadith is clear in this regard: Allah becomes the hand with which he strikes; Allah becomes the foot with which he walks. Thus, Allah becomes his real hand and foot. However, this does not make him God; rather, he becomes a 'Home of God.

When one becomes a 'Mumin' by accepting Islam, one is connected to Allah through the mind (qalb) and begins to feel divine love and mercy. While remaining a 'Mumin' and following day-to-day Islam is sufficient for a person to achieve Jannah (paradise), one may strive to advance further by demonstrating true love for Him and by performing additional prayers in accordance with the Qur'an.

Section 3 of Chapter 82 **[Verse 10-19]: Day of Judgment**

But verily over you are keepers, kind and honorable, writing down. They know all that you do.

Remarks:

There are two angels with every human who record every action of that person. This is the **Amal-Nama** (Record of Deeds) of the individual, and it will be used as evidence on the Day of Judgment.

As for the Righteous, they will be in bliss; and the Wicked, they will be in the fire, which they will enter on the Day of Deen (Law), and they will not be able to keep away there-from.

And what will explain to thee what the Day of Deen is?

Again, what will explain to thee what the Day of Deen is?

The Day a soul (nafs) will not have power for a soul (nafs) of anything, and command that Day with Allah.

Remarks:

So, the Day of Deen (Law) ends with the Salvation to the Jannaat, and Downfall to the Hell.

On that Day, the laws and configuration of the new universe (Samawaat) will be set. Thus, the universe will be organized for the next cycle. It will contain the objects of hell (galaxies).

Chapter 83 [Al Mutaffifin FRAUD DEALERS]

Introduction

The Surah provides scope to discuss the virtual worlds, Illiyin and Sijjin.

Flowchart

Section 1 [Verse 1-6]: Fraud
Section 2 [Verse 7-9]: Sijjin
Section 3 [Verse 10-17]: Stain has covered over their Qalbs
Section 4 [Verse 18-21]: Illiyin
Section 5 [Verse 22-36]: On Thrones will they Command a Sight

Tafsir of the Surah

Section 1 of Chapter 83 **[Verse 1-6]: Fraud**

Woe to those that deal in fraud! Those who when they have to receive by measure from men exact full measure, but when they have to give by measure or weight to men give less than due. Do they not think that they will be called to account on a Mighty Day, a Day when mankind will stand before the Lord of the universes?

Section 2 of Chapter 83 **[Verse 7-9]: Sijjin**

Nay! Surely the book of the wicked is in Sijjin.
And what will explain to thee what Sijjin is!
A book inscribed!

Remarks:

The Sijjin and Illiyin are virtual worlds. The deceased will live their virtual lives in these worlds until the Day of Resurrection. Sijjin is for those heading to Hell, and Illiyin is for those heading to Jannah.

I have discussed the Sijjin in the sequence below:

1. What is Sijjin?
2. Moving into the Sijjin?

1. **What is Sijjin?**

The above verses state that Sijjin is an inscribed book: *"And what will explain to thee what Sijjin is! A book inscribed!"*

With the words, *"And what will explain to thee what Sijjin is!"* the verses emphasize

that it is not just a simple book; there is something deeper to understand within it.

In Section-9 of Chapter-6, we discussed how a Pen wrote our fates in the Saved Disc (Lawh-Mahfuz). The following verses indicate that a Motherboard is also involved with both the Pen and the Disc:

> “By the book that makes things clear,
> We have made it a Qur'an in Arabic
> that ye may be able to understand. And
> verily, it is in the ‘Mother of the Book’
> in Our presence, high, full of wisdom.”
> [Al Quran 43: 2-4]

The 'Mother of the Book' can give birth to a book. Therefore, it is a highly developed Motherboard that controls both the Pen and the Disc.

The Pen, the Disc, and the Mother Board collectively form a computer. I refer to it as the 'Central Computer of the Universes' or 'CCU' for short.

The Quran was written by the CCU; however, Allah edited it, as indicated by the following verse:

> “Allah does blot out (delete) or confirm
> (save) what He pleases: with Him is the
> Mother of the Book.” [Al Quran 13:39]

The Quran refers to a file of the CCU as a 'book'. Therefore, the file of the Quran, which is preserved in the CCU, is called a 'book'.

Similarly, Sijjin is referred to as a 'book,' as the verses say: 'A book inscribed!' Therefore, Sijjin may be a file of the CCU. However, based on its activities, it seems more likely to be a folder or possibly an additional hard disk of the CCU. It is a 'book inscribed,' which means that the file, folder, or hard disk is programmed to perform specific tasks.

Therefore, Sijjin is a 'book' (file, folder, or hard disk) of the CCU where the Records of Deeds are stored.

On the other hand, we know from the Hadith that the souls (nafses) of sinful deceased persons are stored in Sijjin, which is located in the deep Barzakh.

Therefore, Sijjin has two main parts, as follows:

- Part-1 is in a file / folder / additional hard disc of the CCU. This part may also be a server computer within the network of CCU, where the Records of Deeds are stored.
- Part 2 is a domain in the deep Barzakh where the souls (nafses) of the sinners are stored. This domain is the virtual world of the dead sinners, managed by

the CCU or the assisting server computer.

2. **Moving into the Sijjin**

After the death of a person, his soul (nafs) is taken to Allah. According to the following verses, it converses with Allah:

> “Say: "The Angel of Death, put in charge of you, will take your souls; then shall ye be brought back to your Lord."
>
> If only thou could see when the guilty ones will bend low their heads before their Lord, "Our Lord! We have seen, and we have heard. Now then send us back; we will work righteousness; for we do indeed (now) believe.""
>
> [Al Quran 32:11-12]

But the soul (nafs) is a combination of unknown force fields. While it may contain vast amounts of imprinted information, it is unlikely to have the capacity to interact with Allah directly. Therefore, the nafs is provided with a virtual form, and supplied with memory data.

As discussed in Section-9 of Chapter-6, at first Allah created a virtual universe in the CCU as His Master Design. Adam and Eve, and subsequently each human, were created in this virtual universe from digital double helix DNA molecules.

> "When thy Lord drew forth from the children of Adam—from their back—their descendants, and made them testify concerning themselves (saying): "Am I not your Lord?" They said: "Yea! We do testify!..." [Al Quran 7:172]

Thus, the CCU contains the genome code for each human, and it can produce a virtual version of him.

But a digital human cannot possess emotions, so his nafs is entangled with the virtual form.

It also requires memory data, which is provided by the CCU. According to the Quran, the brain data of each human is collected every night by the angel and deposited in the CCU:

> “It is He who kills you *(yatawaffakum)* by night, and He knows what you committed by the day. Then He raises you up therein so that term specified is fulfilled. In the end, unto Him will be

your return. Then He will show you
what you used to do." [Al Quran 6:60]

With the genome code, nafs, and memory data, a human is virtually created for the afterlife and presented before God through holographic projection from the CCU or a dedicated Server Computer when he says: *"Our Lord! We have seen, and we have heard. Now then send us back; we will work righteousness; for we do indeed (now) believe."*

Allah decides his final destination, placing him in either Illiyin or Sijjin.

The CCU or its server computer projects the human into a holographic world where other deceased humans are already living their virtual lives.

The CCU has the necessary software and systems to maintain a person almost like a living human. The individual can answer questions based on their past life. The virtual people can converse with each other.

4. **Nafs develops in the Sijjin**

The nafs develops in the mother's womb alongside the body. As composite force fields, the nafs becomes imprinted with the information of the development. It is

designed and programmed to support the growth. At the time of death, the nafs becomes fixed.

The nafs is composed of force fields. Once it becomes fixed, it requires extreme heat for modification. For example, a temperature of 10^{28} degree Kelvin is needed to merge the Strong Nuclear Force Field with the Electromagnetic Force Field. Such a temperature could be achieved if one were able to compress the entire universe into the state of the Big Bang.

The fundamental nature of the nafs does not change after death, but it can grow tougher, larger, and stronger. In the Sijjin, the nafs of a pagan undergoes significant development in terms of size, strength, endurance, and other attributes.

In the Sijjin, the nafs exists without a material body, and as a result, it develops a heightened sense and drive for survival. The nafs is also punished by the extreme fire of Hell to make necessary corrections, ensuring it becomes perfectly fit to endure the violence of Hell.

The Sijjin does not develop the nafs to prepare a person for the Jannaat; rather, it develops it to make him fit for Hell. A soul from the Sijjin will resurrect a human in the form of a devil-human, as a multi-dimensional being thousand kilometers tall.

According to the Hadith, he will require the space from Makkah to Madinah just to sit, and his teeth will be as large as the Mount of Uhud.

The memories of the virtual life are not added to a person's memory record, nor are they recorded in the Amal-Nama. Therefore, when a person is resurrected, he will forget his virtual life and will feel as though one day he died on Earth, and the next day he is resurrected, even though millions of years may have passed in extreme punishments.

Before coming to Earth, we had a virtual life in the Master Design as well (in the CCU), where we acknowledged that Allah was our Lord. However, we have since forgotten it.

The Sijjin is located in the depths of Barzakh. The void of Barzakh does not allow a nafs to escape.

Section 3 of Chapter 83 **[Verse10-17]: Stain has covered over their Qalbs**

Woe that Day to those that deny—those that deny the Day of Judgment, and none can deny it but the transgressor beyond bounds, the sinner! When Our verses are rehearsed to him, he says, "Tales of the ancients!"

By no means! But stain has covered over their qalbs what they used to earn. No! Indeed, from their Lord that Day they will be partitioned.

Further, they will enter the Fire of Hell.

Further, it will be said to them, “This is that ye rejected as false!”

Remarks:

The qalb (mind) is located in the chest. It can be described as a virtual brain, produced by a special ruh, along with several muscles of the chest, nerves, and the brain itself. The qalb is discussed in detail in Section-10 of Chapter-6.

As the above verses indicate, the qalbs can become stained due to *what they used to earn*, including the alterations cased due to the mounted satanic jinns.

Therefore, a mounted jinni stains and deforms the nafs of an idolater. A deformed or stained nafs produces erroneous emotions in the qalb (mind) and drives the individual down the wrong path.

The harm to the qalb is discussed here because the virtual punishments of Illiyin and Sijjin are meant to purify and develop the nafs.

Section-4 of Chapter 83 **[Verse18-21]: Illiyin**

Nay, verily the Book of the Righteous is in 'Illiyin. And what will explain to thee what 'Illiyin is?

A Book inscribed, to which bear witness those Nearest.

Remarks:

Illiyin is an establishment similar to Sijjin, but it is reserved for those destined for Jannaat.

In Illiyin, the nafs (soul) is purified and developed so that the person becomes fit for Jannaat. Some nafses are punished for their earthly sins, allowing them to be resurrected as sinless humans. This is known as the punishment of the grave (Azab al-Qabr).

It is possible to punish a person in virtual reality because the human brain cannot differentiate between virtual reality and physical reality. For example, if one imagines sitting on the edge of a high rooftop, one will experience fear. Similarly, real-life pain is also a form of virtual pain, as it is perceived through the signals processed by the brain.

The Araf is located at the highest level of Barzakh, and it is likely that Illiyin is situated

just below it. Sijjin, on the other hand, is found at the deepest level of Barzakh.

The zooming power of Illiyin can extend beyond its holographic realm when aided by Sidratul-Muntaha. As a result, the nafses residing in Illiyin can visit the Earth, often appearing to their relatives at the time of death. This is why, at the moment of death, a Muslim may see his deceased relatives coming to receive him. This does not occur for a pagan. No nafs can come from the holographic realm of Sijjin to welcome someone heading towards it. The nafses in Sijjin are formidable giants, and allowing them to leave would be too risky.

[At the time of death, if a person says that such and such deceased relatives have come to receive him, it indicates that he is heading towards Illiyin (and thus to Jannaat). This is a very good sign, one that occurs with almost every Muslim].

Section 5 of Chapter 83 **[Verse 22-36]: On Thrones will they Command a Sight**

Truly, the Righteous will be in Bliss; on thrones will they command a sight. Thou will recognize in their faces the beaming brightness of Bliss.

Their thirst will be slaked with pure wine sealed. The seal thereof will be musk. And for this let those aspire who have aspirations.

With it will be a mixture of Tasnim, a spring from whereof drink those Nearest to God.

Those in sin used to laugh at those who believed, and whenever they passed by them used to wink at each other. And when they returned to their own people, they would return jesting. And whenever they saw them, they would say, "Behold! These are the people truly astray!" But they had not been sent as keepers over them!

But on this day the Believers will laugh at the Unbelievers—on thrones they will command; will not the Unbelievers have been paid back for what they did?

Remarks:

In the first paragraph of the above verses, it says, *"On thrones will they command a sight"* and in the last paragraph, *"But on this day the Believers will laugh at the Unbelievers—on thrones they will command..."* These points require discussion.

The verses are referring to the throne upon which a person in Jannaat will command a sight: *"On thrones will they command a sight"*. This sight is not of the

surrounding area, but of Hell, where the Unbelievers will reside.

The Jannaat is a separate universe altogether, even larger than this universe (Samawaat). On the other hand, we know from the Quran and Hadith that the objects of Hell are created within this universe (Samawaat). Therefore, it should not be possible for someone in Jannaat to observe those in the Samawaat without a system in place.

It seems that the people of Jannaat will have something akin to the Internet. However, they will not need to operate a personal computer. Instead, they will have thrones from which they can command view. If a person wishes to observe someone in Hell, a 3D view will instantly appear before him. The connection will be so advanced that he will be able to see and speak with the one in Hell without any delay or buffering.

In our understanding, such communication might be possible through a teleportation technique. However, there is knowledge beyond our comprehension, and there may be other ways to achieve this as well.

The connection may be rooted through Sidratul-Muntaha, which is the heart of a vast cybernetic system encompassing the

universes. This system is discussed in Section-9 of Chapter-6.

Chapter 84 [Al Inshiqaq THE RENDING ASUNDER]

Introduction

In this Surah, humans are called to the True Path.

A human develops in stages. A person who rejects the Quran is ultimately harming himself, as he is heading toward a goal he will not want to reach in the end.

Flowchart

Section 1 [Verse 1-5]: Resurrection in the Reviving Universe
Section 2 [Verse 6-15]: Handing over of the Record of Deeds
Section 3 [Verse 16-25]: Development in Stages

Tafsir of the Surah

Section 1 of Chapter 84 **[Verse 1-5]: Resurrection in the Reviving Universe**

When the sky is rent asunder and hearkens to its Lord and it must needs.

And when the Land is extended, and casts forth what is within it and becomes empty and hearkens to its Lord and it must needs.

Remarks:

The Universe will be rolled up and compressed to the point where matter is annihilated. However, the information (photons) and commands (force fields) will survive.

Allah will redesign and reprogram the super-contracted universe to evolve once again. When the universe is released, it will expand and reach the state of Thaqal (Heavy Mass), at which point evolution will be temporarily halted for the Resurrection, Judgment, and Salvation.

The Thaqal will cast forth the resurrecting creatures and the matter of solar system to produce the Land of Judgment in the Super Space. It will hearken to its Lord, because it will be programmed to do so.

Section 2 of Chapter 84 **[Verse 6-15]: Handing over of the Record of Deeds**

O thou man! Verily, thou are ever toiling on towards thy Lord, painfully toiling, but thou shall meet Him.

Then he who is given his Record in his right hand, soon will his account be taken by an easy reckoning, and he will turn to his people, rejoicing!

But he who is given his Record behind his back, soon will he cry for perdition, and he will enter a blazing fire. Truly, did he go about among his people rejoicing! Truly, did he think that he would not have to return! Nay, nay! For his Lord was watchful of him!

Section 3 of Chapter 84 **[Verse 16-25]: Development in Stages**

So, I do call to witness the ruddy glow of sunset, the night and its homing, and the moon in her fullness; ye shall surely embark from stage to stage. What then is the matter with them that they believe not? And when the Qur'an is read to them they fall not prostrate. But on the contrary, the Unbelievers reject. But God has full knowledge of what they secrete.

So, announce to them a penalty grievous, except to those who believe and work righteous deeds; for them is a reward that will never fail.

Remarks:

Allah could have created everything all at once, but He chose not to. Instead, He has

developed everything through systematic processes, ensuring that everything is firmly established in the nature, ultimately evolved by Him.

Humans also develop in stages. While we do not know the final form of humanity, humans are created to be God's vicegerents over the galaxies of the Samawaat and the domains of the Jannaat.

In the process of development, life on Earth is the most crucial phase. For proper development, one must believe in God, the Last Day, and perform righteous deeds.

The virtual life in Illiyin or Sijjin represents the next stage of development. In this virtual realm, the souls (nafses) will undergo corrections and improvements. The process of correction involves pain, known as the 'Punishment of the Grave'.

For a human, resurrection is the true birth, because after it, they will never die. Even after resurrection, their improvement will continue, though it will be very slow. One day, Hell will become a home for the hell-dwellers.

> “If, then, they have patience, the fire will be a home for them! And if they beg to be received into favour—into favour will they not be received.

And We have destined for them intimate companions, who made alluring to them what was before them and behind them, and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost."

[Al Quran 41: 24-25]

Chapter 85 [Al Buruj THE FORTRESS]

Introduction

The Surah urges Muslims to remain steadfast in their faith and declares severe punishment for those who persecute them.

Flowchart

Section 1 [Verse 1-9]: Fortress
Section 2 [Verse 10-16]: Persecuting Believers
Section 3 [Verse 17-22]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 85 **[Verse 1-9]: Fortress**

By the sky, the Fortresses.
By the Promised Day, and witness, and what is witnessed.

Remarks:

Angels descend to Earth to monitor events related to living creatures. They do not directly visit workplaces; instead, they come through special objects.

> “Allah is He Who created Seven Skies and the lands an equivalent. Through the midst of them descends His command that ye may know that Allah has power over all things, and that comprehends all things in knowledge.”
> [Al Quran 65:12]

According to the above verse, the Commands of Allah are descended through seven special lands, positioned in Seven Skies. I call these lands (astral objects) “Command Stations”. There is one Command Station in each Sky. In the Quran, a Command Station is referred to as a 'Lofty Station':

> “Also mention in the Book the case of Idris: He was a man of truth, a prophet: And We raised him to a Lofty Station”
> [Al Quran 19:56-57]

During the Miraj (Night Journey), the Prophet (pbuh) visited different prophets in the Lofty Stations of the Skies.

A Fortress is a star or star-like object associated with a Command Station / Lofty Stations, where the descending angels are temporarily accommodated. There are many Fortresses under each Command Station.

> “It is We who have set out Fortresses in the Skies and made them fair-seeming to beholders, and We have guarded them from every satans accursed. But any that gains a hearing by stealth, is pursued by a flaming fire, bright” [Al Quran 15: 16–18]

In the Fortresses, the angels wait for their turn to carry out their duties. Their forms vary according to the nature of their tasks. Thus, by observing the angels, the near future can be discerned. The satanic jinns attempt to learn the future by watching and listening to the angels residing in the Fortresses.

Angels are created from light, which is why they are stationed in stars, where they can remain energetic. Sirius is one such star.

> That He is the Lord of Sirius (the brightest visible star in the night sky).
>
> And that it is He Who destroyed the ancient 'Ad’.
>
> And Thamud, nor gave them a lease of perpetual life.
>
> And before them the people of Noah, for that they were most unjust and most insolent transgressors.
>
> And He destroyed the overthrown cities.

[Al Quran 53: 49–53]

The above verses discuss the annihilated nations after mentioning that Allah is the Lord of Sirius. It is likely that Sirius is a Fortress harboring the angels of destruction.

After completing their missions, the angels return to the Retiring Fortresses as witnesses. The Prophets and Al-Muttaqin are also considered witnesses.

Woe to the makers of the pit! Fire supplied with fuel, when they were sitting near it, and they witnessed that they were doing against the Believers.

Remarks:

The incident took place in Southern Arabia around 523 CE. Dhu Nuwas, the Jewish king of Yemen, captured Najran, which was inhabited by many Christians. He attempted to eliminate Christianity by forcing its followers to convert to Judaism. When the Christians refused, a large number of them were burned in a ditch of fire.

And they ill-treated them for no other reason than that they believed in God, Exalted in

Power, Worthy of all Praise! Him, to Whom belongs the dominion of the Skies and Lands! And God is Witness to all things.

Section 2 of Chapter 85 **[Verse 10-16]: Persecuting Believers**

Those, who persecute the Believers, men and women, and do not turn in repentance will have the penalty of hell; they will have the penalty of the burning fire.

For those who believe and do righteous deeds will be Jannaat, beneath which rivers flow; that is the great salvation.

Truly, strong is the grip of thy Lord. It is He Who creates from the very beginning, and He can restore.

And He is the Oft-Forgiving, Full of Loving-Kindness, Owner of the Glorious Arsh, Doer of all that He intends.

Section 3 of Chapter 85 **[Verse 17-22]: Conclusion**

Has the story reached thee of the Forces of Pharaoh and the Thamud? And yet the

Unbelievers are rejecting! But God does encompass them from behind!

Nay, this is a Glorious Qur'an in Lawh-Mahfuz!

Chapter 86 [Al Tariq THE STRIKER]

Introduction

The Surah highlights the potential of humans as the vicegerents of God.

Flowchart

Section 1 [Verse 1-10]: The Striker
Section 2 [Verse 11-17]: Ensuing Reality

Tafsir of the Surah

Section 1 of Chapter 86 **[Verse1-10]: The Striker**

By the Sky, and the Striker.
And what will explain to thee what the Striker is?
The Star, the Piercing—that every soul greedily over her is a protector.

Remarks:

The above verses may refer to stars that can strike and pierce, possibly alluding to neutron stars, or potentially to stars made of

anti-matter. It may also refer to tiny black holes.

Imagine a planet. Now, if a tiny black hole were to be thrown onto that planet, it would pierce through it. The intense gravitational pull of the black hole could cause the planet to explode.

"If a black hole would have the mass of a mountain compressed into less than a million millionth of an inch, the size of the nucleus of an atom! If you had one of these black holes on the surface of the Earth, there would be no way to stop it from falling through the floor to the center of the Earth. It would oscillate through the Earth and back, until eventually it settled down at the center."

– *A Brief History of Time* by S. W Hawking.

Therefore, the above verses may be referring to black holes, neutron stars, or potentially stars made of anti-matter. But why should every soul (every human) be greedy for such things?

Actually, the verses are referring to every person in Hell. A human will be the owner of an entire galaxy, and he will be the vicegerent of God over that galaxy. Naturally, he would desire to gain control over it. But how could a human ever have control over a neutron star or a black hole?

Currently, we live on a small planet, under trial, thus are not yet empowered as vicegerents of God. But, after the Final Judgment, a human will be alone in a galaxy, free to do whatever he desires. At that time, the jinns, created from anti-matter, will be his intimate friends and helpers.

Moreover, a human may possess dormant qualities that develop over time. Those in Hell will live forever. The soul (nafs) of Prophet David, for example, could influence nature—his emotions would spread to his surroundings, and even the mountains would sing with him. Solomon had the ability to control jinns, understand animals, and command the wind. There was also a man in Solomon's court who could bring the throne of Bilqis in the blink of an eye:

> “Said an 'Ifrit of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted.
>
> Said one who had knowledge of the book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is, by the grace of my Lord, to test me whether I am grateful or ungrateful! And if any is grateful, truly his gratitude is for his

own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour!"

[Al Quran 27:39-40]

A human nafs is a combination of unknown force fields, while a neutron star or a black hole represents a point of intense force fields. A matured nafs may be capable of influencing such objects. If a person gains control over them, it would be akin to having the power of an atom bomb in his hands—just a small piece of anti-matter could destroy an asteroid or a planet on a collision course. Such energy could also be harnessed as fuel to propel a spaceship.

In an endless life, a human would do many things that are beyond our current imagination, given our limited frame of mind.

However, a human would never be able to gain control over the central super-massive black hole of his galaxy, as it is essential for sustaining the galaxy itself. It will remain under the control of the CCU through the angels (the CCU is discussed in Section-9 of Chapter-6). Moreover, Allah is the Sustainer and Evolver of all inert creations within the universes. Nothing can happen without His will.

> “Soon will I cast him into hell-fire! And what will explain to thee what hell-fire is? Naught doth it permits to endure, and naught doth it leaves alone! Darkening and changing the color of man! Over it are Nineteen. And We have set none but angels as guardians of the fire” [Al Quran 74: 26–31]

Now let man but think from what he is created! He is created from a drop emitted, proceeding from between the backbone and the ribs. Surely, is able to bring him back! The Day that the things secret will be tested; will have no power, and no helper.

Section-2 of Chapter 86 **[Verse11-17]: Ensuing Reality**

By the Sky that returns.
And by the Land that opens out.

Remarks:

The sky surrounds our spherical Earth, so the 'returning sky' refers to the contracting universe. The universe is rotating around its axis and contracting in diameter from its outer boundary (the Seventh Sky). Thus, when the verses speak of the skies returning,

they are referring to this process of cosmic contraction: *"By the Sky that returns."*

Finally, all the skies will be rolled up like a scroll, contracting into a state of super-dense singularity (Big Crunch).

Allah will reprogram and re-initiate the collapsed universe. The super-contracted universe will unfold, forming a super-massive object (Thaqal). It is the land that will open out, as the verses say: *"And by the Land that opens out."*

The resurrection will occur in the Thaqal. The resurrected creatures and the matter of the solar system will be ejected from the Thaqal to form the Land of Judgment in the Super Space.

The people of the Jannaat will be salvaged.

The people of the Samawaat (this universe) will be pushed back into the Thaqal. The Thaqal will evolve to form the universe again. Eventually, each human will reach his galaxy.

Thus, the people will come to know the Strikers in course of time.

Behold this is the Word that distinguishes; it is not a thing for amusement. As for them, they are but plotting a scheme, and I am planning a

scheme. Therefore, grant a delay to the Unbelievers; give respite to them gently.

Chapter 87 [Al A'la THE MOST HIGH]

Introduction

The Surah talks about the importance of accepting the Guidance and calls people to glorify Allah.

Flowchart

Section 1 [Verse 1-5]: Guidance to Humans
Section 2 [Verse 6-13]: Preaching the Guidance
Section 3 [Verse 14-19]: Conclusion

Tafsir of the Surah

Section 1 of Chapter 87 **[Verse1-5]: Guidance to Humans**

Glorify the name of thy Lord, the Most High.
The One Who created, then proportioned.
One Who empowered, then guided.
And One Who brings out the pasture, and makes it dark stubble.

Section 2 of Chapter 87 **[Verse 6-13]: Preaching the Guidance**

We will make you declare, so thou shall not forget, except as God wills; for He knows what is manifest and what is hidden.

Therefore, give admonition in case the admonition profits. The admonition will be received by those who fear. But it will be avoided by those most unfortunate ones who will burn the Great Fire, in which they will then neither die nor live.

Remarks:

In light of the Quran and Hadith, I have identified the objects of Hell as the galaxies of this universe. A human will live on a planet in his galaxy, where there will be trees called Zukkum, boiling water, and poisonous insects and snakes. Yet, it will be a life, because the person in Hell will be robust and meant to survive.

But there are objects with great fires, such as black holes with accretion disks, pulsating stars, and quasars. A person who falls into the Great Fire will be in a state between life and death—neither truly alive nor truly dead.

Section 3 of Chapter 87 **[Verse 14-19]: Conclusion**

But those will prosper who purify themselves and glorify the name of their Guardian-Lord and connects.

Nay, ye prefer the life of this world, but the Hereafter is better and more enduring. And this is in the books of the earliest, the books of Abraham and Moses.

Chapter 88 [Al Ghashiyah THE OVERWHELMING]

Introduction

The Surah warns people about the hostility of the Samawaat and calls on them to accept the Guidance of Allah in order to return to their original home, Jannaat.

Flowchart

Section 1 [Verse 1-16]: Samawaat and Jannaat
Section 2 [Verse 17-26]: The Punishment?

Tafsir of the Surah

Section 1 of Chapter 88 **[Verse 1-16]: Samawaat and Jannaat**

Has come to you news, the overwhelming! Faces that Day will be humbled, laboring, weary the while they enter the blazing fire, the while they are given to drink of a boiling hot spring. No food will there be for them but a bitter thorny plant, which will neither nourish nor satisfy hunger.

Remarks:

The verses discuss the objects of Hell, which are located in the Samawaat (this universe). They do not produce good food or drink..

The Samawaat contains five times more dark matter than regular matter. It is suitable for the jinn and other universal anti-creatures, which are made of anti-matter. This is their original home.

Faces that Day will be joyful pleased with their striving—in a Jannaat on the high where they shall hear no vanity. Therein will be a bubbling spring. Therein will be thrones raised on high, goblets placed, and cushions set in rows, and rich carpets spread out.

Section 2 of Chapter 88 **[Verse 17-26]: The Punishment?**

Do they not look at the camels, how they are made?
And at the sky, how it is raised high?
And at the mountains, how they are fixed firm?
And at the earth, how it is spread out?

Remarks:

The Samawaat originated as a small entity and has expanded over billions of years, making the nights dark.

The Earth has been made suitable for creatures like us through a long process of evolution. Animals have evolved to support our way of life. The above verses give the example of the camel, which has been specially designed for the people who live in the desert.

However, only the Earth has been developed to serve as the home for Adam's exile. Other planets are hostile. The Samawaat, by nature, is hostile to humans. Allah would not change its nature, as it is suitable for the original universal creatures—the jinn and their supporting anti-creatures.

Therefore, do thou give admonition; for thou are one to admonish; thou are not one to manage affairs.

But if any turns away and rejects God, God will punish him with a mighty punishment; for to Us will be their return, then it will be for Us to call them to account.

Chapter 89 [Al Fajr THE DAWN]

Introduction

The Surah speaks about people who are in conflict with one another for power and wealth. It calls on the simple souls to return.

Flowchart

Section 1 [Verse 1-5]: Profitable times for Prayer
Section 2 [Verse 6-14]: When People are given More
Section 3 [Verse 15-20]: When People are given Less
Section 4 [Verse 21-26]: Sorrow in the End
Section 5 [Verse 27-30]: Successful are those that are satisfied with God

Tafsir of the Surah

Section 1 of Chapter 89 **[Verse1-5]: Profitable times for Prayer**

By the break of day, by the nights twice five, by the even and odd, and by the night when it passes away—is there in these an adjuration for those who understand?

Section 2 of Chapter 89 **[Verse 6-14]: When People are given More**

See thou not how thy Lord dealt with the 'Ad of the Iram with lofty pillars, the like of which were not produced in the land, and with the Thamud who cut out rocks in the valley, and with Pharaoh, lord of stakes?

These transgressed beyond bounds in the lands and heaped therein mischief.

Therefore, did thy Lord pour on them a scourge of diverse chastisements; for thy Lord is on a watch-tower.

Section 3 of Chapter 89 **[Verse 15-20]: When People are given Less**

Now, as for man, when his Lord tries him giving him honor and gifts then he says, "My Lord has honored me."

But when He tries him restricting his subsistence for him then he says, "My Lord has humiliated me!"

Nay, nay! But ye honor not the orphans! Nor do ye encourage one another to feed the poor!

And ye devour inheritance, all, with greed.

And ye love wealth with inordinate love!

Section 4 of Chapter 89 **[Verse 21-26]: Sorrow in the End**

Nay! When the Land is pounded to powder and thy Lord comes, and His angels, rank upon rank; and Hell that Day is brought—on that Day will man remember, but how will that remembrance profit him?

Remarks:

After the universe begins to revive from the Big Crunch and gain mass (Thaqal), Israfil will be resurrected and will immediately resume blowing the Trumpet, as he died while blowing it (Part-2 of the First Blow). All resurrected creatures will lose their senses. Due to the extreme sound of the Trumpet, the solar matter ejected from the Thaqal (Heavy Mass) will be reduced to powder. The powdered matter will then come together to form the Land of Judgment. The Land of Judgment will be flat and smooth; it will appear as a disc floating in Super Space.

He will say: "Ah! Would that I had sent forth for my Life!" For that Day His chastisement will be such as none can inflict. And His bonds will be such as none can bind.

Section 5 of Chapter 89 **[Verse 27-30]: Successful are those that are satisfied with God**

O nafs (soul) in rest and satisfaction! Come back thou to thy Lord well pleased, and well pleasing unto Him! Enter thou then among My devotees! Yea, enter thou My Jannaat!

Chapter 90 [Al Balad THE CITY]

Introduction

The Surah speaks about busy people living in the cities.

Flowchart

Section 1 [Verse 1-11]: People in Toil and Struggle
Section 2 [Verse 12-20]: The Path Steep

Tafsir of the Surah

Section 1 of Chapter 90 **[Verse 1-11]: People in Toil and Struggle**

I do call to witness this city; and thou are a freeman of this city, and parent, and child. Verily, We have created man into toil and struggle.

Thinks he that none has power over him? He may say: Wealth have I squandered in abundance!

Thinks he that none beholds him? Have We not made for him a pair of eyes, and a tongue, and a pair of lips? And shown him the two

highways? But he has made no haste on the path that is steep.

Section 2 of Chapter 90 **[Verse 12-20]: The Path Steep**

And what will explain to thee the path that is steep?

Freeing the bondman, or the giving of food in a day of privation to the orphan with claims of relationship, or to the indigent in the dust. Then will he be of those who believe, and enjoin patience, and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand.

But those who reject Our verses, they are the Companions of the Left Hand. On them will be fire vaulted over.

Chapter 91 [Al Shams THE SUN]

Introduction

It is a Surah about the Nafs (soul).

Flowchart

Section 1 [Verse 1-10]: Nafs (Soul)
Section 2 [Verse 11-15]: Thamud were Obliterated

Tafsir of the Surah

Section 1 of Chapter 91 **[Verse 1-10]: Nafs (Soul)**

By the sun and his splendor—by the moon as she follows him.
By the day as it shows up glory—by the night as it conceals it.
By the sky and Who constructed it—and the lands, and by Who spread it.
By the nafs (soul) and Who proportioned it—and He inspired it its wickedness and its righteousness. Truly, he succeeds that purifies it, and he fails that buries it!

Remarks:

The nafs is one of the two souls a human being. It is the basic soul. A human nafs is a combination of unknown force fields (elementary souls/ruh). These force fields are the sources of emotions and primarily influence the body through the mind and brain. For example, anger may be visible on one's face, but the emotion is rooted in a force field of the nafs. A person without a nafs would resemble an emotionless robot, like an artificial intelligence.

Another soul is a special ruh (elementary soul / unknown force field) that is directly given by God after a human's birth. It provides the field of his mind (Qalb / virtual brain).

[The nafs and the ruh are deliberately discussed in Section-10 of Chapter-6].

Allah has proportioned the nafs with different types of force fields in such a way that it maintains balanced nature of the human. However, he can rise in either wickedness or righteousness.

The verse under discussion also applies to the soul of an atom. Three force fields operate within an atom: the Magnetic Force Field, the Strong Nuclear Force Field, and the Weak Nuclear Force Field. These three force fields (ruhs), in combination, form the nafs (soul) of the atom. Each of these force

fields is a ruh (elementary soul) and performs specific functions.

The force fields of a nafs can interact with antimatter, just as gravitational force can act on both matter and antimatter. Therefore, a human nafs can influence the jinn, who are created from antimatter.

The soul (nafs) of an atom weakens if it loses energy. When it loses energy, it sheds its outer shells, causing the soul to be diminished. Similarly, a human soul (nafs) is energized by the light of Allah. When the light of Allah diminishes, the soul weakens.

The soul of an atom is abruptly weakened if it is struck by antiparticles. Similarly, a human soul (nafs) is abruptly buried if a jinni, created from antimatter, possesses it. The extent of burial correlates with the level of possession.

It should be noted that a jinni, created from antimatter, cannot directly possess a human. Instead, it does so through its own nafs and the human's nafs.

A jinni can only possess a pagan. It cannot possess a believer, as believers are protected by angels. However, it can whisper evil thoughts to them.

The pulses of the brain also illuminate the nafs. The brain assesses situations and sends electrical impulses throughout the body to stir up emotions. In turn, the emotions that

arise drive the human through the brain. A brain having correct faith and knowledge will assess the situations accurately, which will arouse the right emotions. Ultimately, the right emotions will drive the human on the right path.

How to remain clean by driving away the satan jinn?

A satanic jinni possesses a human to partake in the pleasures of human life. Therefore, renounce everything that brings joy: luxurious homes, cars, friends, food, music, movies, travel, and everything else that provides pleasure.

A human has eyes for color vision, ears with a broad spectrum of hearing, and skin that senses comfort. Therefore, close your eyes and ears, turn off the AC, avoid sitting on a couch, and refrain from lying on a soft bed.

A human also possesses the power of imagination, which can transport him into virtual (mental) enjoyment. Therefore, cease thinking.

If it feels too difficult, then surrender completely to Allah and follow the Quran strictly.

Is it still too difficult? Then, at the very least, maintain your faith (Iman) in one God and the Last Day, and do good deeds.

A satanic jinni is not allowed to possess a believer of one God; it can only whisper to them.

[The Jinn is deliberately discussed in Section 3 of Chapter 7]

Section 2 of Chapter 91 **[Verse 11-15]: Thamud were Obliterated**

The Thamud rejected through their inordinate wrongdoing. Behold, the most wicked man among them was deputed. But the apostle of God said to them: "It is a she-camel of God and having her drink!"

Then they rejected him, and they hamstrung her. So, their Lord on account of their crime obliterated their traces and made them leveled! And not He fears its consequences.

Chapter 92 [Al Layl THE NIGHT]

Introduction

The Surah encourages people to spend their wealth for the purification of the self.

Flowchart

Section 1 [Verse 1-11]: Path of Bliss and Path of Misery
Section 2 [Verse 12-21]: Spend in Charity

Tafsir of the Surah

Section 1 of Chapter 92 **[Verse 1-11]: Path of Bliss and Path of Misery**

By the night as it conceals, by the day as it appears in glory, by the creation of male and female, indeed your efforts surely diverse. So, he who gives and guards and testifies to the best, We will indeed make smooth for him the path to bliss.

But he who is a greedy, miser and thinks himself self-sufficient, and gives the lie to the best, We will indeed make smooth for him the path to misery. Nor will his wealth profit him when he falls headlong.

Remarks:

One will not find a miser among Muslims. They expend amply. They fear and testify, and Allah makes their paths smooth.

Section 2 of Chapter 92 **[Verse 12-21]: Spend in Charity**

Verily, We take upon Ourselves to guide, and verily unto Us the end and the beginning.

Therefore, I do warn you of a fire blazing fiercely. None shall reach it but those most unfortunate ones who give the lie to Truth and turn their backs.

But the Guards will be removed from it, those who spend their wealth for increase in self-purification, and have in their minds no favor from anyone for which a reward is expected in return, but only the desire to seek for the countenance of their Lord Most High. And soon will they attain satisfaction.

Chapter 93 [Al Duha THE GLORIOUS MORNING LIGHT]

Introduction

In the early days of Islam (in Makkah), there was a period when the verses ceased to be revealed for a longer duration, and some people began to say that the God of Muhammad (pbuh) had forsaken him. It was then that this Surah was revealed.

It inspires a pious person not to lose hope, even when he may not see God's help immediately forthcoming.

Flowchart

Section 1 [Verse 1-5]: In times of reflection, hope for the future
Section 2 [Verse 6-8]: Remember the good old days and have confidence on God
Section 3 [Verse 9-11]: Proclaim the Grace of God and Spend in Charity

Tafsir of the Surah

Section 1 of Chapter 93 **[Verse 1-5]: In times of reflection, hope for the future**

By the glorious morning light, by the night when it darkens, thy Lord has not forsaken thee, nor is He displeased.

And indeed, the hereafter is better for thee than the present, and soon will thy Lord will provide thee—thou shall be well pleased.

Section 2 of Chapter 93 **[Verse 6-8]: Remember the good old days and have confidence on God**

Did He not find thee an orphan and give thee shelter?

And He found thee wandering, and He gave thee guidance.

And He found thee in need, and made thee independent.

Section 3 of Chapter 93 **[Verse 9-11]: Proclaim the Grace of God and Spend in Charity**

Therefore, treat not the orphan with harshness.

And repulse not the beggar.

And proclaim the Grace of your Lord!

Chapter 94 [Al Sharh THE EXPANSION OF THE BREAST]

Introduction

The Quran is a vast book. Prophet Muhammad (pbuh) was mentally and physically prepared to receive the verses and to preach the religion despite many dangers and difficulties. It was a challenging journey.

To him as well, Allah commanded to offer long prayers at night and engage in frequent remembrance, for the Earth is not a place of rest.

Flowchart

Section 1 [Verse 1-4]: Expanded Breast
Section 2 [Verse 5-8]: Still Labor Hard

Tafsir of the Surah

Section 1 of Chapter 94 **[Verse 1-4]: Expanded Breast**

Have We not expanded thee thy breast, and removed from thee thy burden, which weighed down thy back? And raised high the esteem, thou.

Section 2 of Chapter 94 **[Verse 5-8]: Still Labor Hard**

So, verily, with every difficulty there is relief.
Verily, with every difficulty there is relief.
Therefore, when thou are free, still labor hard and to thy Lord turn thy attention.

Remarks:

There is an old saying: "If you want to get a job done, give it to a busy man." In a professional army, a soldier is never kept idle. An idle life makes him sluggish and ineffective in battle. When the time of need comes, it may be difficult to pull him away from the comforts of his free time.

Thus, the burden of extra prayers was placed upon the Prophet (pbuh), even though he was enduring a life filled with struggle and warfare.

This short earthly life is not meant for rest and pleasure. A human is both physically and mentally equipped to endure extreme hardship throughout life; such challenges do not break him but rather make him stronger. Therefore, embrace physical labor during the day and mental labor through extra prayer at night.

Muhammad (pbuh) is the example set for us. A Muslim must remain steadfast in offering prayers throughout his life, even while engaged in preaching, struggle, or warfare.

Chapter 95 [Al Tin THE FIG]

Introduction

The Surah highlights the fairness of God's judgment, particularly in relation to the security of Makkah.

Flowchart

Section 1 [Verse 1-4]: Created as the Best
Section 2 [Verse 5-6]: Some fall to the Low
Section 3 [Verse 7-8]: Judgment of the Wisest Judge

Tafsir of the Surah

Section 1 of Chapter 95 **[Verse 1-4]: Created as the Best**

By the Fig, and the Olive, and the Mount of Sinai, and this City of Security, We have indeed created man in the best of molds.

Remarks:

The verses refer to a specific region that includes the land where figs and olives grow abundantly, the City of Security (Makkah), and Mount Sinai. This region generally

encompasses the land between Damascus, Marib, and Sinai.

Makkah is an ancient city, founded with the construction of the Ka'bah by Abraham around 4,000 years ago. Many ancient cities that were once located in this region, such as Marib, Hegra, Admah, Petra, Zeboim, Sodom, and Gomorrah, have been destroyed. But, Makkah has endured. It is the City of Security, a symbol of God's protection.

Section 2 of Chapter 95 **[Verse 5-6]: Some due to their deeds have fallen to the Low**

Then do We abase him the lowest of the low, except such as believe and do righteous deeds; for they shall have a reward unfailing.

Remarks:

The generations that flourished in the area were tough and dynamic peoples. Several of these races were destroyed for their misdeeds, serving as examples for mankind of God's judgment.

Section 3 of Chapter 95 **[Verse 7-8]: Judgment of the wisest Judge**

Then what can after this contradict thee as to the judgment? Is not God the wisest of judges?

Remarks:

On the Day of Judgment, no one will harbor resentment towards God's judgment. Those who are punished will blame only themselves. Allah is the Most Merciful, and anyone who is punished by Him will truly deserve it.

Chapter 96 [Al Alaq THE LEECH]

Introduction

The Surah includes the leading verses of the Quran. It warns people that forbid praying to God. The Surah instructs not to pay hid to their words.

Flowchart

Section 1 [Verse 1-8]: Taught man that which he knew not
Section 2 [Verse 9-19]: Bring thyself Closer

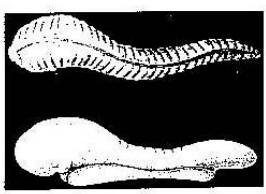
Tafsir of the Surah

Section 1 of Chapter 96 **[Verse 1-8]: Taught man that which he knew not**

Read in the name of thy Lord Who created. Created man out of a leech.

Remarks:

The word "Alaqah" means "leech." From day 7 to 24, the human embryo clings to the uterine wall in the same way a leech attaches to the skin, drawing nourishment from the endometrium. It is remarkable how closely the embryo of day 23 or 24 resembles a leech (see figure below).



Top: A leech

Below: 24 day old human embryo. Note the leech-like appearance of the human embryo at this stage.

FIGURE 96.1: Leech and Human Embryo (Alaqah)

The leech-like formation is visible only under a microscope. Therefore, the verse serves as a sign of the Quran.

Read! And thy Lord is Most Bountiful; He Who taught the Pen—taught man that which he knew not.

Remarks:

These are from the first few verses of the Quran. The verses described what was to come:

Allah taught the Pen, and the Pen wrote the Quran, to teach humanity that which they knew not. It means that the Quran is a computerized Pen generated Book.

How the Quran generated is discussed below:

The 'Pen' writes on a 'Saved-Disc' (Lawh-Mahfuz). I refer to this Pen-Disc System as the 'Central Computer of the Universes' (CCU). It is a highly advanced system created and programmed by Allah to plan creation. The CCU is deliberately discussed in Section-9 of Chapter-6.

Before Allah created the universe, He made a virtual universe in this computer (CCU) as His Master Design. We passed our virtual lives in the virtual universe. Prophet Muhammad (pbuh) preached Islam in his virtual life as well, when Allah guided him immensely, because Prophet (pbuh) was doing a great job and Allah was developing

the virtual universe by necessary adjustments.

Later, the CCU extracted the sayings of virtual Muhammad (pbuh), and organized them into a well-structured Quran:

> “Alif, Lam, Ra. A book, were tightened its verses, further explained in detail - from One Who is Wise and Well-acquainted” [Al Quran 11:1]

The CCU also translated the verses into Arabic and transformed them into recitations:

> “Ha-Mim. By the book that makes things clear. We have made it a Recitation in Arabic that ye may be able to understand. And verily, it is in the Mother of the Book, in Our presence, high, full of wisdom.” [Al Quran 43:1-4]

Finally, Allah edited it, as stated in the following verse:

> “Allah does blot out (delete) or confirm (save) what He pleases; with Him is the Mother of the Book.” [Al Quran 13:39]

Therefore, the Pen (a component of the CCU) wrote the Quran, but it is not entirely a computer-generated book.

On Earth, the verses of the Quran were revealed to Prophet Muhammad (pbuh) in small portions, according to the needs of the situations. But, the verses were stored in Prophet's (pbuh) brain in the sequence we have them today.

Sometimes, two or more Surahs were revealed during the same period, but the verses of one Surah never mixed with those of another. It is because, in the Cave of Hira, Gabriel implanted a database *(dhikra)* of the Quran into the Prophet's (pbuh) brain.

The verses were stored in his brain in the intended places of the data-base. The alphabets found at the beginning of some Surahs were the guiding inscriptions of this database. The same inscriptions were added to the Surahs as they were revealed, ensuring that the verses of one Surah did not mix with those of another.

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Nay, but man does transgress all bounds; in that he looks upon himself as self-sufficient—verily, to thy Lord is the return.

Section 2 of Chapter 96 **[Verse 9-19]: Bring thyself Closer**

Have you seen the one who forbids a servant when he connects?

Have you seen if he is upon guidance or enjoins guarding? Have you seen if he denies and turns away?

Does he not know that Allah sees? Let him beware! If he desists not, We will drag him by the forelock, a lying sinful forelock!

Remarks:

What the above verses mean by *'a lying sinful forelock'?*

The forehead contains the Frontal Lobes of the brain, which is responsible for thinking, speaking, memory, and movement (see figure 96.2). Thus, dragging a sinful liar by the forelock is justified.

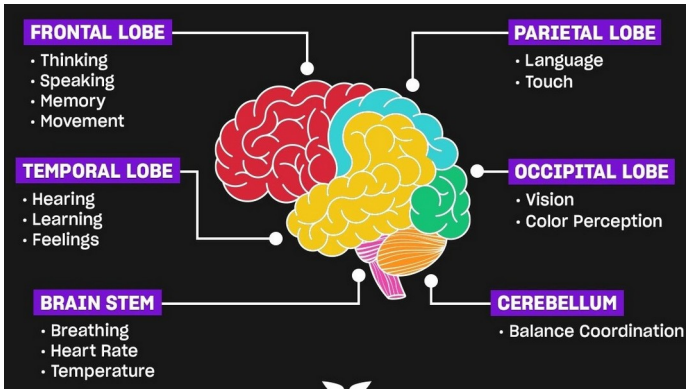

FIGURE 96.2: Frontal Lobe

Only a human has a special ruh (an unknown force field) that is directly given by God just after his birth. It attaches itself to the muscles of his chest and produces a virtual brain (qalb / mind) by the help of nerves and brain. Thus the ruh works as a dynamic platform of the mind (qalb).

The ruh possesses the emotions of joy and sorrow, which inspire a thought to run. The qalb (mind) receives other emotions from the nafs (main / composite soul).

Only a human is given with a special ruh and has a mind (qalb). The mind can produce deliberate thoughts and visions. But a beast does not have the special ruh; it only has nafs. So, it does not have qalb (mind) like a human. It does not have deliberate thoughts

like humans. A fox will never think, sitting in the corner of a jungle, to kill the lion and establish democracy.

The thoughts of a beast are short and limited to immediate needs, time, and space. They act instinctively for migration, breeding, and hunting. These actions are not driven by deliberate thoughts. Instead, their brains are genetically programmed to perform these tasks in the regular fashions.

A beast has a nafs, which gives rise to basic emotions such as fear, greed, and love. The nafs influences the frontal lobes of the brain, shaping its limited thoughts. This type of thinking occurs in the frontal lobes of a human brain as well, driven solely by the nafs. The special ruh, which Allah breathed into a human, does not play a role in these thoughts. Instead, the thoughts—motivated only by the nafs—focus primarily on survival and reproduction. Since these thoughts are not nurtured in the mind (qalb), they tend to be impulsive and often lack morality. A habitual liar is often driven by such thoughts, which is why the verses state: *"If he desists not, We will drag him by the forelock, a lying sinful forelock!"* Therefore, never take a decision hurriedly—think deliberately and keep the remembrance of Allah in mind.

The nafs spreads throughout the body, but it has powerful focal points in the brain and

below the navel. In the brain, the nafs has key points in the pineal gland, on the forehead between the eyes (the third eye), and at the top of the head. Thus, the nafs exerts a significant influence on the brain.

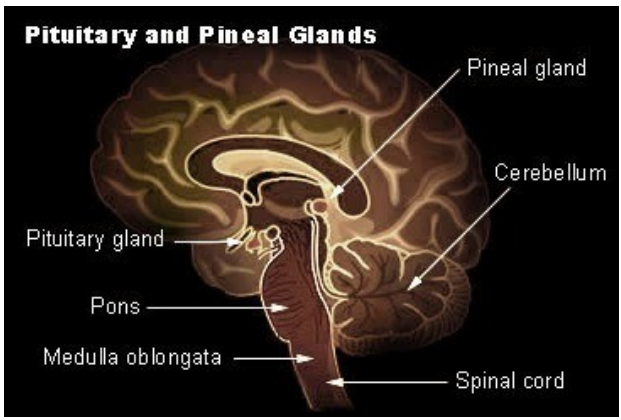

FIGURE 96.3

The mind (qalb), located in the chest, receives information from the brain in accordance with the guidance of the ruh. The qalb of a Believer remains under the control of Allah.

If the qalb is harmed, the thoughts generated in the frontal lobe may dominate, causing the person to become a selfish liar.

Then let him call to his council. We will call on the angels of punishment!

Nay, heed him not but bow down in adoration and bring thyself the closer!

Chapter 97 [Al Qadr THE NIGHT OF POWER]

Introduction

The Surah talks about the descent of the Quran.

Tafsir of the Surah

We have indeed revealed this in the Night of Power

Remarks:

The Quran was written in the Lawh-Mahfuz, located in the Arsh, billions of light years away from the Earth. How did it come down?

The Lawh-Mahfuz sent the Quran to its main server, Sidratul-Muntaha. Subsequently, the Sidratul-Muntaha sent the verses (ruhs) through the angels. Initially, they arrived at the 'Command Station' of the First (Innermost) Sky.

> “Allah is He Who created Seven Skies and the Lands (Command Stations) an equivalent (seven). Through the midst of them descends His command that ye may know that Allah has power over all

things, and that comprehends all things in knowledge.” [Al Quran 65:12]

I refer to these realms, through which the commands of Allah are descended, as "Command Stations.

The angels and commands (ruhs) are sent down to the Command Stations in groups, each spanning a thousand years.

“He rules affairs from the skies to the earth; in the end will go up to Him in a Day—measure a thousand years of your reckoning.”

[Al Quran 32: 5]

“...Verily a day in the sight of thy Lord is like a thousand-year of your reckoning.”

[Al Quran 22: 47]

And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the ruh by God's permission for every matter. Peace! This until the rise of morn!

Remarks:

The angels and ruhs destined to monitor the affairs of a thousand years descend to the Command Stations in groups, each corresponding to one thousand years.

The angels are stationed in the nearby fortresses (star-like objects), while the ruhs are preserved in the server computers of the Command Stations.

Subsequently, the angels and ruhs are regrouped into packets of 1,000 months (approximately eighty-three years) and transported by "Sakinah" near the job stations.

A Sakinah is a cloud of angels and ruhs, assigned to monitor the affairs of 1,000 months.

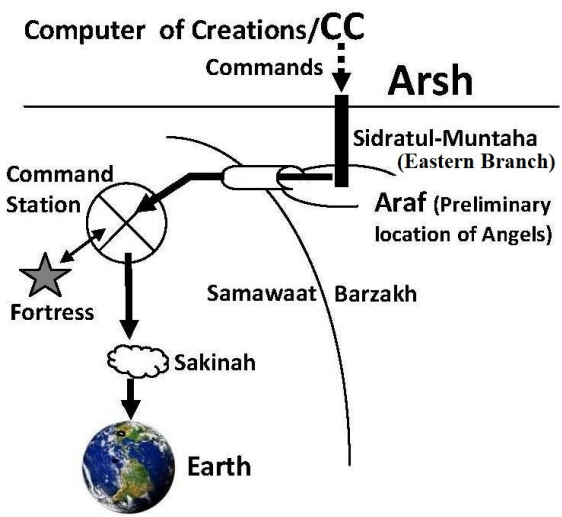

FIGURE 97.1: The Cybernetic System

The Sakinah, carrying the complete Quran and the related angels, descended near the Earth on the Night of Power.

The verses of the Quran came as ruhs (brain data / electric pulses) designed to create memories in the Prophet's (pbuh) brain. The angels directly implanted these ruhs into his brain through a special path. The entry point of this path manifested as a swollen muscle (Mohr-e-Nubuwat) on the Prophet's (pbuh) backbone, just below his neck.

Chapter 98 [Al Bayyinah THE CLEAR EVIDENCE]

Introduction

The Surah talks about the People of the Book and the Polytheists who rejected the truth after it had reached them.

Tafsir of the Surah

Those who disbelieved among the People of the Book and among the Polytheists were not to be parted until there should come to them Clear Evidence: An apostle from God rehearsing scriptures, kept pure and holy, wherein are laws right and straight.

Nor did the People of the Book make schisms until after there came to them Clear Evidence and they have been commanded no more than this: To worship God offering Him sincere devotion being true, to establish salat, and to practise regular charity—and that is the Religion right and straight.

Those who reject among the People of the Book and among the Polytheists will be in hell-fire to dwell therein; they are the worst of creatures.

Those, who have faith and do righteous deeds they are the best of creatures. Their reward is with God, Jannaat-u-Adnin, beneath which rivers flow. They will dwell therein forever—God well pleased with them and they with Him.

All this for such as fear their Lord and Cherisher.

Chapter 99 [Al Zalzalah THE EARTHQUAKE]

Introduction

The Surah discusses important establishments of the Final Judgment.

Tafsir of the Surah

When the shooting Land is shaking, and the Land throws up her burdens, and man cries: What is the matter with her?

Remarks:

The Universe will be rolled up and contracted to the point where matter will be annihilated—the universe will be wrapped around a point of infinitely powerful gravitational force as forces (commands) and information (photons). The collapsed universe will be sustained by the forces radiating from His 'face in form'. It is His 'face of nafs'.

Allah will reprogram and re-initiate the universe while it will be in His face of nafs. The reprogramed universe will be moved into the right hand of His nafs, when it will start

gaining mass. The universe, gaining mass, will be shooting toward the palm of His hand of nafs, at which point the Resurrection of the Dead will occur, as the verses under discussion says: *"When the shooting Land (Thaqal) is shaking, and the Land throws up her burdens, and man cries: What is the matter with her?"*

When the shooting universe will attain the state of Thaqal (Heavy Mass), the matter of the Solar System will be ejected with the resurrected living creatures to form the Land of Judgment in the Super Space.

After the Resurrection, the evolution of the reviving universe will be halted temporarily for Judgment and Salvation.

> "And not they honored Allah, true honor, while the Land (Land of Judgment) is assembling in His hand on the Day of Resurrection, and the Skies rolled-up in His right hand (in the form of Thaqal). Glory be to Him! And high is He above what they associate." [Al Quran 39: 67]

On that Day will she declare her tidings, for that thy Lord will have given her inspiration.

Remarks:

The Land of Judgment will be created from all the matter of the Solar System, except for the matter of the Earth. The Earth will fall onto the Land of Judgment in a compressed state. Allah will transform the matter of the Earth into bread, which will later be eaten by the people of Jannah:

> Hadith: “On the Day of Final Judgment the land of the Earth will be like bread. Mighty Allah will rotate it with His power—the way one rotates one’s bread on the mat of food. It will be food of gesture for the people of Jannaat.” [Bukhari]

Before the matter of the Earth is transformed into bread, it will be made to declare its tidings. It will then behave like a readable CD, as the verse under discussion states: *On that Day will she declare her tidings, for that thy Lord will have given her inspiration.*

There will be no way to deny any allegation. Allah, in His action, is Time:

> “On the authority of Abu Hurayrah who said that the Messenger of Allah said: Allah says, “Children of Adam inveigh against Time; I am Time; I change the day and night.”

[Hadis-e-Qudsi, Bukhari, Muslim]

When Allah inspires, the land will express its tidings. Here, 'inspiring' refers to 'designing.' The Earth will be designed like a readable computer CD, equipped with the necessary devices to play it. If one plays the point corresponding to the 'White House Conference Room at a particular time,' it will display a 3D video record of that moment.

On that Day, will men proceed in companies sorted out to be shown their deeds. Then shall anyone who has done a particle weight of good see it, and anyone who has done a particle weight of evil shall see it.

Remarks:

The Balance will be placed. It would be an astronomically vast electronic device of the highest order. It may be connected to the CCU (Central Computer of the Universes, as discussed in Section-9 of Chapter-6). The Balance may have many booths on the Land of Judgment. Each company will have one booth to show their deeds, as the verses say: *“On that Day, will men proceed in companies sorted out to be shown their deeds.”*

When a person enters a booth, his deeds will be shown to him in minute detail, along with the weights of his good and bad deeds. He will also be given a printout of the deeds, as the verses state: *"Then shall anyone who has done a particle weight of good see it, and anyone who has done a particle weight of evil shall see it."*

None can intercede with Allah during the Judgment except by His permission. In reality, every human will face Him alone:

> "And everyone of them will come to Him singly on the Day of Judgment. On those who believe and work deeds of righteousness, will Most Gracious bestow love." [Al Quran 19:95-96]

Chapter 100 [Al 'Adiyat THOSE THAT RUN]

Introduction

The Surah points out the expectation from a Muslim

Tafsir of the Surah

By that run panting, and strike sparks of fire,
And push home the charge in the morning,
And raise the dust in clouds the while,
And penetrate forthwith into the midst en masse.

Remarks:

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"By that run painting" is typically translated as "by the horse that runs in the painting". While this interpretation is commonly accepted, there is no word in the verse that directly means 'horse.'.

The verses actually paint the vivid picture of a soldier charging in a conventional 'Dawn Attack.' A Dawn Attack is an assault where the enemy is engaged in reduced visibility,

and reorganization or pursuit is done once daylight breaks.

In modern times, penetration by waves of foot soldiers is one of the most dangerous forms of operation. In this strategy, an advancing military formation, supported by air, armor, and artillery, pushes through a series of fortified enemy defenses to capture a vital objective deep within enemy territory.

In the process of penetration, each enemy-held locality is captured through a deliberate attack. The attacking foot soldiers move out from a Forming-Up Place (FUP) to seize the enemy's defensive position on a 'do or die' mission.

The above verses depict a charging soldier. His objective may be half a kilometer ahead, but this distance is under intense enemy surveillance and coordinated fire from fortified trenches. Although he has fire support, but how much can it help against opponents entrenched for days? He wears a helmet and life jacket, but how much protection do they offer against high-velocity spinning bullets? In reality, many soldiers leave these burdens behind in the FUP, knowing that the first few waves of attack are unlikely to survive, and agility is more important in a running fight.

This method of operation was developed by the Germans in the 20th century and is

still considered a fundamental military tactic. But isn't it surprising that such a battle is depicted in a 1,400-year-old Surah? Read the above verses again; if you have received any higher military training, it will become clear that the verses vividly portray a foot soldier charging in a Dawn Attack.

Truly, man is to his Lord ungrateful, and to that he bears witness.

And violent is he in his love of wealth.

Does he not know, when that which is in the graves is scattered abroad, and that which is in the breasts is made manifest—that their Lord had been well acquainted with them…that Day…!

Remarks:

A dedicated soldier sacrifices his life for the causes of nation or ideology. But what have we done for our Creator? How much have we sacrificed? Violent we are in our love for wealth!

On the Day of Judgment, each person will realize that his Lord was fully aware of them. He provided him with land to live on, gave him food and shelter, and healed him from diseases. Yet, he was unaware of Him—he was loyal to something else!

Chapter 101 [Al Qari'ah THE GREAT CALAMITY]

Introduction

The Surah talks about the Journey to Hell.

Tafsir of the Surah

The “Noise and Clamor.” What is the “Noise and Clamor”? And what will explain to thee what the “Noise and Clamor” is?

A Day whereon men will be like moths scattered about, and the mountains will be like carded wool.

Remarks:

The Surah depicts the final event.

The Land of Judgment will be created from the matter taken out of the Thaqal (the revived universe, halted in the state of heavy mass). After the Judgment, those destined for Jannah will proceed along As-Sirat leading to Paradise. Meanwhile, those destined for Hell will be cast into the Thaqal, unrolling violently at that time.

Soon the Land of Judgment will be grasped by the rolling Thaqal that will be

reviving violently as the Skies. The Land of Judgment will then explode into pieces. The sinners, moving toward Hell on their faces (flying through space), will appear like moths scattered in all directions; while the shattered fragments of the Land of Judgment will resemble carded wool.

Eventually, each human will be drawn into the object (galaxy), determined.

Then, he whose balance is heavy will be in a life of good pleasure and satisfaction.

Remarks:

By that time, the people of Jannah will have reached their destinations; they will be in the state of pleasure and contentment.

But, he whose balance is light, his mother will be endless hole. And what will explain to thee what this is? A fire blazing fiercely!

Remarks

The Thaqal, rolling into the Samawaat, will release super-compact galaxies in its initial state. Each galaxy will pull the sinner destined for it.

However, the galaxies will take some time to form stars and planets. Initially, a sinner will be drawn into the super-massive black hole. As the verse says: *“But, he whose balance is light, his mother will be endless hole.”* Here, the 'endless hole' refers to the 'super-massive black hole.' This black hole will pull enough matter from the Thaqal to eventually form stars and planets over time.

There is no chance of missing the destination, as the driving angels will be assigned from the moment of resurrection:

> “And there will come forth every soul; with each will be an (angel) to drive and an (angel) to bear witness (Amal-Nama)” [Al Quran 50:21]

Chapter 102 [Al Takathur THE PILING UP]

Introduction

The Surah serves as a warning to those who remain solely focused on making money.

Tafsir of the Surah

The mutual rivalry for piling up diverts you, until you visit the graves.

But nay, ye soon shall know—again, ye soon shall know!

Nay, were ye to know with certainty of mind?

Ye shall certainly see hell-fire—again, ye shall see it with certainty of sight!

Remarks:

On the Day of Judgment, two entities will exist in the Super Space: one is the Land of Judgment, and the other is the Thaqal (the revived initial universe, halted in the state of heavy mass).

People on the Land of Judgment will ultimately know their situation. They will

witness the Thaqal, roaring in the Super Space with fierce fire to revive.

Then shall ye be questioned that Day about the joy.

Remarks:

On the featureless Land of Judgment, the entirety of earthly life will feel like a fleeting evening.

We are creatures of a Mighty Arrogant Creator who unwaveringly fulfills His Plan. He has decreed for us Resurrection and an eternal life thereafter.

So, it is foolish to be preoccupied with amassing wealth on Earth, for one cannot carry it into the afterlife, and it is likely to harm one’s children.

Chapter 103 [Al 'Asr TIME THROUGH THE AGES]

Introduction

The Surah delivers a concise message about what one should prioritize and accumulate in this brief earthly life.

Tafsir of the Surah

By Time, verily Man is in loss,
Except such as have Faith, and do righteous deeds, and enjoin the Truth, and enjoin the Patience.

Remarks:

According to above verses, the four things, without which a man is in loss, are:

1. Faith
2. Righteous Deeds.
3. Enjoining Truth
4. Enjoining Patience

The Surah is a concise reminder for a Muslim.

Chapter 104 [Al Humazah THE SCANDALMONGER]

Introduction

The Surah warns scandalmongers and backbiters who are preoccupied with amassing wealth. It describes the Fire of Hell.

Tafsir of the Surah

Woe to every scandalmonger and backbiter who piles up wealth and counts it, thinking that his wealth would make him last forever!

By no means! He will surely to be thrown into the Crusher, and what will explain to thee what the Crusher is! The Fire of God, kindled, which mounts up to the hearts; verily, it upon them closed over in columns extended.

Remarks:

What could be the 'Fire of God'? And what are the Crusher, and the Columns Extended?

1. **Fire of God**

Everything belongs to Allah, but when something is specifically mentioned as

belonging to Him, it indicates a closer relationship to Him. Thus, the Fire of God is a special Fire.

The fire is produced by gravitational force, which is a direct force of Allah. This is indicated in the following verses:

> "Do they not see towards the birds, controlled in the atmosphere (air) of the sky (Samah)? None holds them except Allah; most surely there are signs in this for a people who believe"
> [Al Quran 16:79]

> "Do they not observe the birds above them, spreading and folding? None can uphold them except (God) Most Gracious: Truly it is He that watches over all things." [Al Quran 67:19]

In the above verses, Allah gives the example of flying birds. A bird flies by spreading and folding its wings, but it would be unbalanced and thrown off course if not for gravity holding it through its center of gravity (CG). The holding of birds by gravity is described in the above verses as a direct act of Allah.

> "He covers the night with the day, seeking it rapidly, and the sun and the

moon and the stars controlled by His deed" [Al Quran 7:54]

Therefore, gravitational force is a force of Allah. A force field within a living entity can be called the soul. Thus, the gravitational force field can be considered an elementary soul (ruh) of Allah.

Allah is deliberately discussed in Chapter 1. The nafs (composite soul) of Allah, which permeates His 'body in shape,' is a combination of many known and unknown force fields (ruhs/elementary souls), along with possibly other elements unknown. He has extended 15 to 20 of these force fields beyond His body in shape, creating His 'hands of nafs.'

Allah has designed the forces of His hands of nafs to act in fixed patterns according to His will-power and has infused these into the universes to sustain and evolve creation. We observe the effects of these forces as several of natural laws.

The whole universe is in the palm of His right hand (right hand of nafs). The hand comprises 15 to 20 forces. The gravitational force is one of these forces. It is a force of Allah. He is the Sustainer of the universes.

How gravitational force produces fire?

The gravitational force exerted by a black hole is so intense that even light cannot

escape from its surface. With its immensely powerful gravitational pull, a black hole draws in materials from the surrounding space. As these materials approach the singularity, they spin faster and faster, generating significant friction. This friction produces heat, and eventually, the temperature becomes so extreme that it releases massive amounts of radiation, including x-rays, gamma rays, visible light, and radio waves.

The galaxies are objects of hell. Every galaxy harbors a super-massive black hole at its center, where gravitational force converts massive amounts of matter into energy. Since gravitational force is a force of God, the verses under discussion refer to these gigantic emissions as the 'Fire of God': *“The Fire of God, kindled, which mount up to the hearts”*

2. **Crusher**

A black hole can quickly absorb small amounts of matter without releasing much energy. If a small stone is thrown into a black hole, it will simply vanish, being compressed to a size smaller than dust. However, if the amount of matter is large, the black hole cannot absorb it immediately.

“But if the mass of several million stars is compressed around it, there will be a massive pile up of material- gas, dust and even whole stars- sucked in by the intense gravity field but unable to squeeze immediately into the tight ‘throat’ funneling down into the hole”

– *The Life and Death of Stars* by Geoffrey Bath in *The Encyclopedia of Space Travel and Astronomy* edited by John Man

As the materials collapse, the black hole spins at tremendous speed, winding its strong magnetic field around itself. Due to the rotating magnetic field, the collapsing material cannot fall into the black hole immediately. Instead, it spreads into a blanket of in-falling matter in the plane of rotation, similar to Saturn's rings but on a much larger scale. This is called the Accretion Disk, where swirling materials are crushed, and energy is released due to friction. The verses under discussion refer to the Accretion Disk as the 'Crusher': *“By no means! He will surely to be thrown into the Crusher, and what will explain to thee what the Crusher is!”*

3. **Columns Extended**

One may live on a planet, away from an active black hole, but the Crusher (Accretion Disk) will not leave one unpunished. It will spread the fire through the extended columns, as shown in the figure below:

FIGURE 104.1: Columns Extended

The burning matter and energy erupt through the contours of the magnetic force fields associated with the black hole. Thus, the verses under discussion say: *“verily, it upon them closed over in columns extended”.*

Chapter 105 [Al Fil THE ELEPHANT]

Introduction

The Surah highlights the protection of the Kaaba, which is central to the Muslim Ummah.

Tafsir of the Surah

See thou not how thy Lord dealt with the Companions of the Elephant?

Did He not make their treacherous plan go astray?

And He sent against them Flights of Birds striking them with stones of baked clay.

Then did He make them like an empty field of stalks and straw has been eaten up.

Remarks:

In the year 570 CE, Abrahah, with 60,000 soldiers and 13 elephants, marched from Yemen to destroy the Kaaba.

Abrahah camped near Makkah. People of Makkah were not capable of facing an Army of 60,000 men. They contemplated that Allah would protect His house.

The Quraysh are descendants of Abraham. They knew the name of Allah and were aware that Abraham had made the Kaaba as a shrine for Him. They were sincerely protecting Abraham's footprints, which are still present beside the Kaaba.

When Abrahah called the chief of Makkah, Abu Talib, he did not ask him to spare the Kaaba, but instead requested the return of his camels, which had been seized by Abrahah's soldiers.

When Abrahah spoke about the Kaaba, Abu Talib replied, 'The house belongs to Allah; He will protect His house'.

Allah protected the Kaaba, and it remains ever protected. The Kaaba was destined to be the spiritual center of the Ummah of Prophet Muhammad (pbuh).

Chapter 106 [Quraysh THE TRIBE OF QURAYSH]

Introduction

The Surah acknowledges the right of the Quraysh over the Kaaba, thereby granting them the responsibility of looking after it forever.

Tafsir of the Surah

For the covenants by the Quraysh—their covenants journeys by winter and summer.

Let them adore the Lord of this House Who provides them with food against hunger and with security against fear.

Chapter 107 [Al Ma'un THE NEIGHBOURLY ASSISTANCE]

Introduction

The Surah talks about mutual assistance.

Tafsir of the Surah

See thou one who denies the Judgment?
For that is the one who drives away the orphan and encourages not the feeding of the indigent.
So, woe to the worshippers who are neglectful of their prayers, those who to be seen, and withhold assistance.

Remarks

The Surah emphasizes brotherhood within an Islamic society. People should support one another and extend that support to the outsiders traveling through their land.

Chapter 108 [Al Kawthar THE KAWTHAR]

Introduction

The Surah is a call to follow the Quran in order to connect with the Lord.

Tafsir of the Surah

To thee have We granted *Kauthar*.
So, connect (salli) to your Lord and sacrifice.
Indeed your enemy is he the one cut off.

Remarks:

Traditionally, 'Kauthar' is translated as 'Fountain,' and 'Salli' is translated as 'Prayer.' Thus, the Surah is commonly translated as follows:
To thee have We granted the Fount (of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice.
For he who hateth thee, he will be cut off.

The Surah is often explained as under:

A fountain is granted to Prophet Muhammad (pbuh) for the Day of Judgment, when people will be extremely thirsty. Those

who harbor hatred for the Prophet (pbuh) will not be allowed to approach the fountain.

However, the exact meaning of 'Kawthar' is not known. A fair translator refrains from translating it and keeps it as 'Kawthar.' Some interpret it as the 'Quran,' while others understand it to refer to Hazrat Fatima (R.), who is regarded as the mother of the 12 Imams.

And the meaning of 'salli' according to the dictionary is 'connect'.

In the above, I have translated this Surah word-for-word. It appears to be a divine call to follow the path outlined by the Quran and the guided Imams in order to connect with the Lord.

Chapter 109 [Al Kafirun THE REJECTERS OF FAITH]

Introduction

The Surah teaches Muslims to live peacefully with the people of other religions.

Tafsir of the Surah

Say: O ye that reject Faith! I worship not that which ye worship, nor will ye worship that which I worship.

And I will not worship that which ye have been wont to worship, nor will ye worship that which I worship.

To you be your Way, and to me mine.

Remarks:

Islam cannot be mixed with other religions. A Muslim cannot be half Muslim and half Buddhist.

Muslims are required to follow their own religion, while also respecting the right of others to follow their own faiths.

The last verse of the Surah is often cited as the policy of Islamic Secularism: *"To you be your Way, and to me mine."*

Chapter 110 [Al Nasr THE HELP]

Introduction

The Surah revealed the approaching death of Prophet Muhammad (pbuh).

It also emphasizes that when Islam is established in a land, the people should focus more on spiritual development by celebrating the praises of God.

Tafsir of the Surah

When comes the help of God and victory, and thou dost see the people enter God's religion in crowds, celebrate the praises of thy Lord and pray for His Forgiveness; for He is Oft-Returning.

Chapter 111 [Al Masad THE PLAITED ROPE]

Introduction

The Surah declares the punishment of Abu Lahab, and those who oppose the peaceful preaching of Islam may follow him.

Tafsir of the Surah

May the hands of Abu Lahab be ruined and ruined is he!
No profit to him from all his wealth and all his gains!
Burnt soon will he be in a fire of blazing flame!
His wife shall carry the wood as fuel!
A twisted rope of palm-leaf-fiber round her neck!

Remarks:

Initially, in Makkah, Prophet (pbuh) preached Islam secretly. He began preaching openly by calling the people of Makkah to gather near a hill, but Abu Lahab threw a stone at him and sabotaged his efforts with abusive

words. This incident marked the start of open opposition to his message.

During the Prophet's (pbuh) time, people from one tribe would not kill a member of another tribe due to the tradition of revenge killings and the fear of inter-tribal war. The Prophet (pbuh) faced risks not from people of other tribes, but from his own tribe, Banu Hashim. Abu Talib, the Prophet's uncle and the chief of Banu Hashim, was protecting him.

But when Abu Talib died, Abu Lahab became the Chief, and the threat on Prophet’s life became viable and imminent. He soon migrated to Madinah. Abu Lahab was step brother of Abu Talib and Prophet’s Father, Abdullah.

Abu Lahab died after the Battle of Badr, afflicted by malignant pustules, a highly contagious disease. He was abandoned to die alone. When he passed away, his body was disposed of with sticks and buried in a ditch. Thus, after the defeat at Badr, people witnessed how the prophecy was fulfilled: *"May the hands of Abu Lahab be ruined and ruined is he! No profit to him from all his wealth and all his gains..."*

Chapter 112 [Al Ikhlas THE PURITY OF FAITH]

Introduction

This Surah simply explains the concept of one God and presents compelling arguments in this regard.

Tafsir of the Surah

Say: He is God, the One and Only;
God, the Eternal, Absolute.
He begets not, nor is He begotten.
And there is none like unto Him.

Remarks:

Allah is One and Only. If Allah had a child, He would no longer be One; He would become two. Therefore, He does not have a child.

He is Eternal. He did not take birth, nor does He give birth.

There is nothing like unto Him.

Everything around us is created. So, people often ask, “Who created God?”

Actually, nothing is created; everything is transformed into its present form. Absolute creation is not possible for Allah either. He

provided (breathed out) a part of His Soul (Nafsin-Wahidatin / a Single Soul / GUT Force+) from His own Nafs and transformed it into creation.

Absolute annihilation is also not possible.

Chapter 113 [Al Falaq THE DAYBREAK]

Introduction

The Surah teaches a prayer for safety.

The Surah

Say: I seek refuge with the Lord of the split,
From the mischief of created things,
And from the evil of darkness when it settles,
And from the evil of the blowers in knots,
And from the evil of an envier when he envies.

Remarks:

In the context of the verses, *"The Lord of the split,"* refers to the Lord who has divided space into dimensions.

The Universe contains about five times more dark matter than regular matter. Antimatter is a type of dark matter. This Universe is essentially a home for anti-creatures, such as the jinn. There are many kinds of dangerous anti-creatures moving through the space, but they exist in different dimensions, so they cannot harm us.

Allah has protected us by splitting space into dimensions. Despite this, we should seek refuge in Allah to remain ever protected and grateful.

Chapter 114 [Al Nas MANKIND]

Introduction

The Surah teaches a prayer for protection from the satan jinns.

Tafsir of the Surah

Say: I seek refuge with the Lord and Cherisher of Mankind, the King of Mankind, the God of Mankind from the mischief of the whisperer, who withdraws; who whispers into the hearts of mankind—among jinns and among men.

Remarks

Nothing harms a human more than a satanic jinni. If salvation to Jannah is the primary goal of human life, then protection from Satan is a primary requirement. The jinn are discussed in Section-3 of Chapter-7, where I explain how they harm.